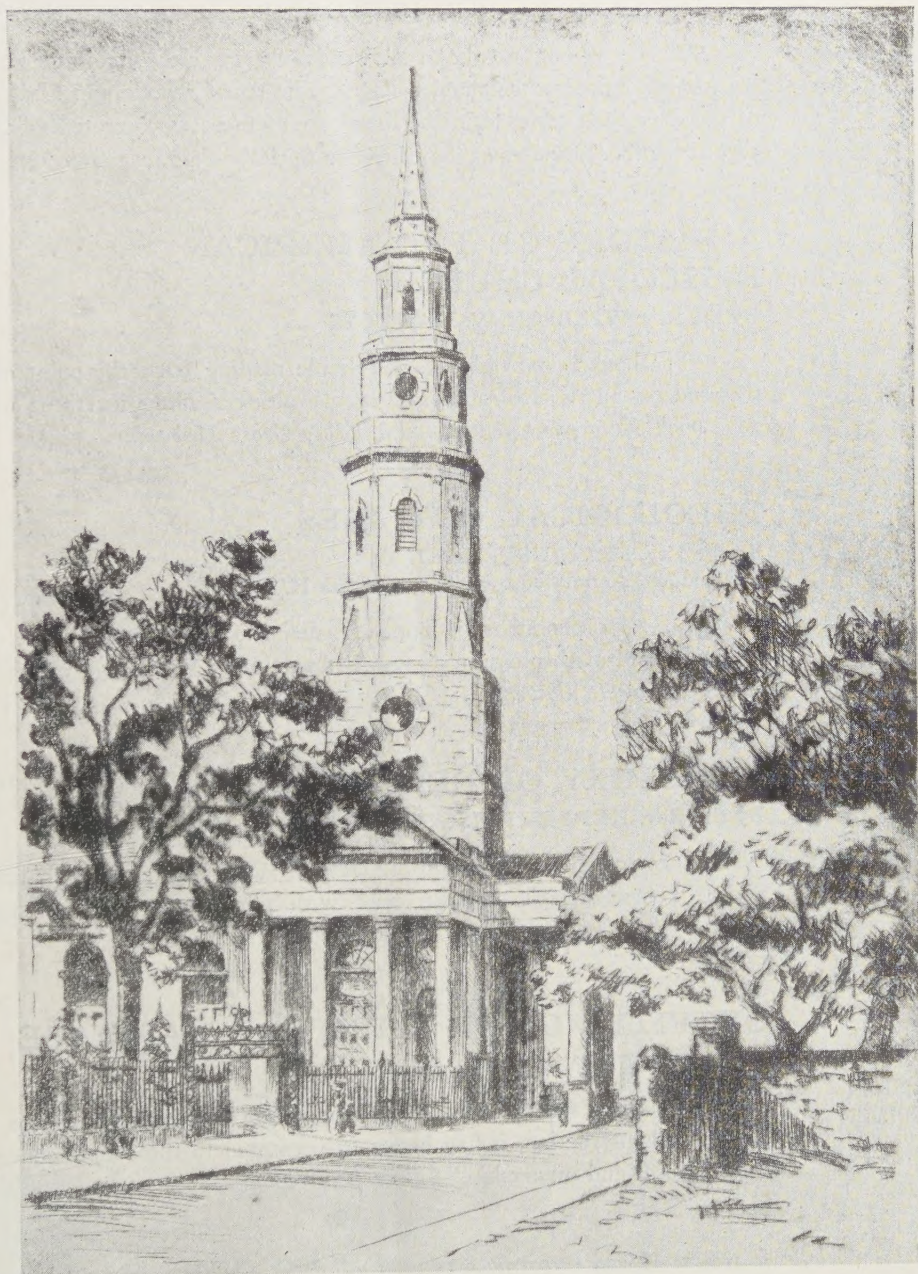


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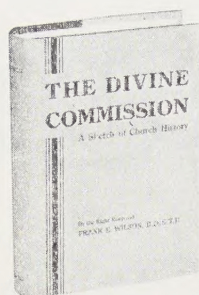
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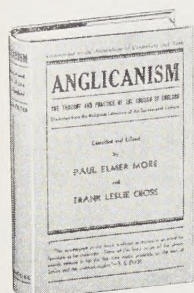
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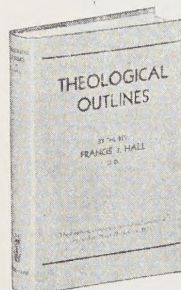


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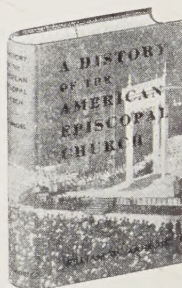
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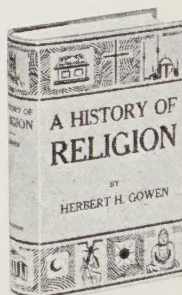
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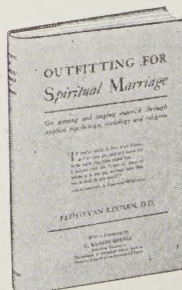


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Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

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Church Calendar



FEBRUARY

1. (Saturday.)
2. Purification B. V. M. Fourth Sunday after Epiphany.
9. Septuagesima Sunday.
16. Sexagesima Sunday.
23. Quinquagesima Sunday.
24. St. Matthias. (Monday.)
26. Ash Wednesday.
29. (Saturday.)

CALENDAR OF COMING EVENTS

FEBRUARY

3. Convocation of Haiti and the Dominican Republic.
4. Conventions of California, Chicago.
- 4-5. Convention of Olympia.
- 7-9. Convocation of Honolulu.
9. Convention of Kansas.
12. Convocation of Arizona, Consecration of the Very Rev. B. D. Dagwell to be Bishop of Oregon.
13. Convention of Oregon.
22. Convocation of the Panama Canal Zone.

CATHOLIC CONGRESS CYCLE OF PRAYER

FEBRUARY

10. St. Elisabeth's, Philadelphia, Pa.
11. St. Andrew's, Stamford, Conn.
12. St. Peter's, Geneva, N. Y.
13. St. Mary's, Aquasco, Md.
14. Christ Church, Media, Pa.
15. St. John's, Pleasantville, N. Y.

Clerical Changes

APPOINTMENTS ACCEPTED

ALFORD, REV. JOHN A., formerly in charge of St. John's Church, Sandusky, and rector of the Church of the Good Shepherd, Lexington, Mich.; is in charge of St. Hilda's Mission, River Rouge, Mich.

ALTER, REV. NORMAN R., formerly in charge of the Church of the Holy Apostles, Ellsworth, Kans. (Sa.); is rector of the Church of the Holy Cross, Paris, Texas (Dal.). Address, 104 S. Church St.

BANYARD, REV. ALFRED L., formerly rector of St. Luke's Parish, Westville, N. J., is rector of Christ Church, Bordentown, N. J.

BOVER, REV. BARTOLOME, D.D., formerly chaplain of the Seminary, Santurce, P. R.; is priest-professor at the Polytechnic Institute, San German, Puerto Rico.

DADE, REV. MALCOLM G., of New Bedford, Mass., recently ordained to the diaconate, assumed charge of St. Cyprian's and St. Augustine's Missions, Detroit, Mich., on January 19th.

EDWARDS, REV. D. R., formerly in charge of St. Luke's Church, Chickasha, Okla.; is rector of the Church of the Holy Communion, Maywood, Ill. (C.). Address, 205 S. 3d Ave.

GARRETT, REV. A. R. ELTON, formerly in charge of St. Hilda's Mission, River Rouge, Mich.; is rector of Christ Church, Flint, Mich.

HENRY, REV. M. GEORGE, has been assigned to the charge of the Church of the Messiah, Mayodan; Christ Church, Walnut Cove; St. Philip's, Germantown, and Emmanuel, Stoneville, N. C. Address, Mayodan, N. C.

HOPKINS, REV. DR. JOHN HENRY, rector emeritus of the Church of the Redeemer, Chicago, Ill.; to be locum tenens at St. Paul's Church, Burlington, Vt. Effective February 24th. Address, Hotel Van Ness, Burlington.

JOHNSTON, REV. HENRY, JR., for the past six months locum tenens at Christ Church, Raleigh, N. C., will take charge of St. Mark's Church, Mecklenburg County, and the Chapel of Hope, Charlotte, N. C.

LEWIS, REV. DR. JOHN R., formerly in charge of St. Cyprian's and St. Augustine's Missions, Detroit, Mich.; has accepted an appointment to St. James' Church, Tampa, Fla., in December.

LINK, REV. HENRY A., formerly assistant at Christ Church, Newark, N. J. (N'k); has accepted the call to the Church of the Holy Cross, Jersey City, N. J. (N'k). Address, 145 Arlington Ave.

PALMER, REV. CHARLES ROBERT, formerly rector of Holy Cross Church, Miami, Fla. (S.F.); is rector of St. Mary's Church, Daytona Beach, Fla. (S.F.). Address, 241 Ridgewood Ave.

SHANNON, REV. EUGENE R., formerly assistant at St. Chrysostom's Church, Chicago, Ill.; to be rector of Grace Church, Freeport, Ill. (C.). Effective February 15th.

TAYLOR, REV. WILLIAM CHARLES, JR., formerly assistant of the Country Centre Mission, New Hope, Pa.; is in charge of St. John's Church, Homestead, Fla. (S.F.).

WYCKOFF, REV. WILLIAM JOHN, is curate at St. Mark's Church, Des Moines, Iowa, since January 1st.

NEW ADDRESSES

DAGWELL, Rt. Rev. BENJAMIN D., D.D., formerly 1313 Clarkson St., Denver, Colo.; 541 Morgan Bldg., Portland, Oreg.

BUDLONG, REV. JAY SCOTT, formerly 947 N.W. 13th St., Oklahoma City, Okla.; is in residence at St. Luke's Rectory, 210 E. 9th St., Bartlesville, Okla.

MARKEY, REV. RALPH, formerly 404 W. Mill St., Carbondale, Ill.; 107 N. Ida St., West Frankfort, Ill.

ORDINATIONS

DEACONS

CENTRAL NEW YORK—WILLIAM A. ZISCH was ordained to the diaconate by Bishop Fiske of Central New York in St. George's Church, Utica, N. Y., January 10th. The candidate, graduate of St. Stephen's College, and of the General Theological Seminary, was presented by the Rev. Donald C. Stuart, and will assist at St. Augustine's Chapel, Trinity Parish, New York City. The Rev. George La Pla Smith preached the sermon.

SOUTHERN OHIO—HAROLD JAMES WEAVER was ordained deacon by Bishop Hobson of Southern Ohio in St. John's Church, Columbus, December 30th. The candidate was presented by the Very Rev. C. E. Byrer, D.D., and is in charge of St. John's Church, Columbus, Ohio, with address at 29 S. Princeton Ave. Canon G. P. Symons, Litt.D., preached the sermon.



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The Seminole Christmas Festival

TO THE EDITOR: With reference to the article entitled Seminole Christmas Party Broken Up by Tourists, as published on page 80 of THE LIVING CHURCH for January 18th, I am glad to say that Deaconess Bedell informs me that the story sent out by the Associated Press was without foundation in fact. There were no tourists at the Seminole Christmas festival, nor was there disorder of any kind.

(Rt. Rev.) JOHN D. WING,
Bishop of South Florida.

Orlando, Fla.

The Church Unity Octave Council

TO THE EDITOR: Will you be so good as to state in your correspondence col-

umns that I can wholly subscribe to the letter of Ralph Adams Cram which appeared in your issue of January 25th? I knew nothing of the matter until after the appearance of the story in the New York Times.

CLINTON ROGERS WOODRUFF.

Philadelphia.

Is the Church Slipping?

TO THE EDITOR: In your editorial about the year's personal statistics of the Church you intimate that we are slipping. Probably that is so. In fact it would be my guess that all Christendom is slipping.

It is difficult, if not impossible, to determine all the exact causes for the slipping within our own communion. Among them, however, are these:

Church Services

ILLINOIS

Church of the Ascension, Chicago

1133 N. LaSalle Street

REV. WILLIAM BREWSTER STOSKOPF, Rector

Sunday Masses: 8:00, 9:00, 11:00 A.M., and Benediction, 7:30 P.M. Week-day Mass, 7:00 A.M. Confessions: Saturdays, 4:30-5:30; 7:30-8:30.

MASSACHUSETTS

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.

E. P., Instruction, and Benediction, 7:15 P.M.

Week-days: 7, 8; Thurs. and H. D., 9:30 also.

Confessions: Sat., 3-5, 7-9 P.M. Sun., 9:15 A.M.

NEW YORK

The Cathedral of St. John the Divine

Cathedral Heights

New York City

Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

Week-days: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

St. James' Church, New York

Madison Avenue and 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion.

9:30 A.M., Children's Service and Church School.

11:00 A.M., Morning Prayer and Sermon.

8:00 P.M., Choral Evensong and Sermon.

Thursdays and Holy Days

12:00 M., Holy Communion.

St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 A.M., 11 A.M., and 4 P.M.

Daily Services: 8:30 A.M., Holy Communion.

Noonday Service, 12:05 to 12:35.

Thursdays: 11 A.M., Holy Communion.

NEW YORK—Continued

St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. P. T. SARGENT, D.D., Rector

8 A.M. Holy Communion.

9:30 and 11 A.M. Junior Congregation.

11 A.M. Morning Service and Sermon.

4 P.M. Evensong. Special Music.

Holy Comm., Thurs. & Saints' Days, 10:30 A.M.

Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, 11 A.M., and 4 P.M.

Daily (except Saturdays) 12:20 to 12:40.

Church of St. Mary the Virgin, New York

46th Street between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 8, 9, 10, 11 (High Mass).

Vespers, with Address and Benediction, 8.

Week-day Masses, 7, 8, and 9:30.

Confessions: Thursdays, 4:30 to 5:30; Fridays,

7 to 8; Saturdays, 3 to 5 and 8 to 9.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and

Sermon, 11 A.M. Evensong and Devotions, 4 P.M.

Daily: Masses, 7 and 7:45 A.M. Also Thursday

and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5, and 8 to 9 P.M.

WISCONSIN

All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30, and 11:00 (Sung

Mass and Sermon).

Week-day Mass, 7 A.M.

Confessions: Saturdays, 4:15-5:00, 7:15-8:00.

There are too many "Morning Prayer and Sermon" churches. I'll wager that in such churches both priest and people give more thought, time, energy, preparation, and consideration to the sermon than to the worship of God.

Evening Prayer has been thrown into the dust bin all over the place. Who ever courted the lady of his heart at eleven o'clock in the morning? Who ever was converted to Christ by "Morning Prayer and Sermon"?

These are two important religious factors. They are outward, but they indicate an inner point of view of self-interest, however high minded. That doesn't convert souls to God. (Rev.) TRUMAN HEMINWAY.

Sherburne, Vt.

Astonishment in Writing

TO THE EDITOR: Permit me to be astonished, in writing, with my name signed. A statement is repeatedly in Church papers to this effect: the vestments of the clergy were originally the common dress of the day. Their peculiarity consists in the fact that they are obsolete styles for gentlemen. That statement is so common as to astonish no one. But the ignorance which makes and accepts it is astonishing since it is ignorance of Christian evidence second in importance only to the New Testament. I mean the pictures on the walls of the catacombs.

There are clerical fashion plates of the year 110. We can, if we will, *know* the clerical garb of that day. And, since clergy as a class are so conservative as to preserve the same style for 1800 years, we may suspect that the styles of 110 were not greatly different from the days of the apostles. And we are convinced of this when we consider what we most certainly know of vestments in the days of Jesus. When Jesus was here among men there were priests. They were priests of the Church to which Jesus belonged and in which He worshipped. These priests dressed differently from lay folk in two respects; they wore a *longer* dress than others; and they wore *white*. Jesus agreed to this distinction in that He never took upon Himself the priestly vesture. If He had, we would read as much about it as we do about Sabbath breaking. But though Jesus took not the priestly dress upon Himself, the Heavenly Father gave it to Him, in anticipation on the Mount of Transfiguration, in perpetuity on the Mount of Ascension.

The pictures on the walls of the catacombs which depict a man ministering the Holy Communion show him dressed in a tunic exactly like other men; except for two things—the tunic is *long*, and it is *white*. In the language of that city it was called, Tunica Alba, White Tunic. Was the ancient clerical dress *merely* the common dress of the day? It was the common dress with certain added features to mark the priest of the altar.

Then there was the pallium. True, it was in style everywhere; *except in Rome*. But it was especially the dress of philosophers and teachers. Jesus was a teacher. In the catacomb pictures the pallium is always a sacred garment. Jesus was always pictured in a pallium, even when it appeared absurd. A shepherd boy in a pallium was as absurd as a plowman in silk hat and boiled shirt. But in Christian art a pallium on a shepherd boy symbolized the Good Shepherd. The apostles always were pictured in the pallium, and so were apostolic ministers; but the layman never. Clothes peculiar to clergy are the result, not of senseless conservatism on the part of the clergy, but of the reasoned choice of the early Church. Spiritual meanings for the vestments are not belated afterthoughts; but the reasons for the original choice.

(Rev.) C. EARLE B. ROBINSON.

Cooleemee, N. C.



VOL. XCIV

NEW YORK AND MILWAUKEE, FEBRUARY 1, 1936

No. 5

EDITORIALS & COMMENTS

The Christian Family

THE FEAST OF THE PURIFICATION is one of those intimate commemorations that the Church delights to scatter among her more formal festivals, and that can mean so much to the devout Churchman if he will but pause in his busy round and meditate upon them. Candlemas, with its beautiful traditional ceremonies, is essentially a family festival, redolent of the joy and mutual love that characterized Our Lord's own family and filled to the brim with constructive implications for the Christian family life of our own day.

It is an unfortunate thing that we of the Episcopal Church place so little emphasis upon the Holy Family as the ideal for our own homes. Our brother Catholics of the Roman obedience lay great stress upon it. They even have a feast of the Holy Family, in which they unite in offering the Holy Sacrifice to God "humbly entreating that, through the intercession of the Virgin Mother of God and blessed Joseph, Thou wouldst strongly establish our families in Thy peace and Thy grace."

Yet we do not have to look to the Church of Rome for guidance in this important aspect of our religion. If we fear the taint of Romanism, we have but to turn our eyes to the Orthodox East, where we find that the Blessed Family of Nazareth is the model for the family life of noble and peasant alike. One cannot conceive of an Orthodox home, rich or poor, that does not have some corner in which a flickering light before some holy ikon marks the place where the members of the family that makes its residence there are mystically bound together in the life of the human family of the Incarnate Lord.

Or we may turn to our Lutheran brethren in our own neighborhood. There is scarcely a Lutheran home in which there is any degree of devotion and faithfulness that does not have somewhere in it a picture—if only a chromo with a calendar attached—of the Holy Family.

But what of our own homes? How many of the houses and apartments in which we and our fellow-Churchmen live have anything in them to proclaim to the visitor that herein dwells a Christian family? Is not one much more likely to find some pagan picture or statuette, some ornamental Buddha, or some purely secular symbol, in the home of the average member of the Episcopal Church? Where is the crucifix or holy picture

that should lend the stamp of Christian character to the home, and mark it indelibly as the dwelling place of brethren in the household of Faith—a reflection, however dim, of the Blessed Family of our Incarnate Lord?

Perhaps it is significant that when such symbols are found in the Churchman's home they are over his bed, and there he kneels to say his prayers each night before retiring. That is well enough—every Churchman's bedroom should have its crucifix or holy picture. But is that enough? Does it not rather tend to identify religion with slumber, which is the prototype of death? We sometimes wonder if the researches of some competent psychologist might not show a close affinity between the common habit of sprawling over the foot of a bed at evening devotions and the equally common practice of regarding religion as a sort of emergency specific to which recourse is to be had only as a last resort.

WE ARE tremendously pleased and heartened at the determination of the Forward Movement to redeem the Christian family life in our own communion. The call to daily Bible reading and meditation issued a year ago was a step in that direction. The Christmas booklet for children, with the stress it laid upon common worship in the home and the building and use of a family altar, were further steps. The current issue of *Forward—Day by Day*, which provides daily readings from Epiphany to Shrove Tuesday, is entirely devoted to the subject of spiritual growth and learning in the home and Church. We hope that a very large proportion of our Church people, both adults and older children, have read and will reread the splendid introductory article in that publication, on *Vital Religion in the Family*, and follow the development of this important theme in the scriptural passages set forth for each day and the simple, straightforward readings, couched in the everyday language of twentieth century America, that accompany them.

We hear much these days of the threats of Communism, of Fascism, of many a political or economic experiment that may menace our traditional American liberties. These things *do* threaten our liberties, and they do so most of all in that vital

center that our carelessness has left open to attack—the family.

It is significant that in Soviet Russia the initial attack on the old order, and the most effective one, was against the family, for there was the stronghold not only of tradition but of practical Christianity. It is even more significant that today, its destructive work largely accomplished, the new trend in Russia is toward the rebuilding of the family as the central unit of Communism. It is now the woman who raises a family that wins praise from the Soviet press, rather than (as in the past decade) the woman who drives a tractor or works in a factory. In short, the Soviet experiment in social relations has but served to confirm the teaching of Catholic sociology, that the family is the basic unit of society.

WHAT, then, of the family under our own social system? Is it not disintegrating before our very eyes? The newspapers and the movies constantly bring to our attention the extreme cases—divorces and remarriages, the constantly re-enacted tragedy of the broken home, children who scarcely know the identities of their real fathers or mothers, whose minds often are poisoned by the hatred of one parent for the other. The worst of it is that these things are so widely regarded as normal, so that—as in the case we cited last week—a priest of the Church can calmly deliver a funeral eulogy (a practice that the Church frowns upon at best) at the bier of a prominent actor who leaves four “widows” and at least one “sweetheart.”

But we are not thinking so much of these extreme cases as of the normal Church family, in which there is mutual love and respect but little or no common worship or even common recreation. The parents go their way and the children go theirs. There are few evenings spent together—the father and mother go to the theater or to a party; the children go out for dates and dances. It is noteworthy that every member of the family tends to think of recreation in terms of “going out,” almost never in terms of staying home. Saturday night is the night of the biggest and latest party of all, because the next day there is neither work nor school—only church for those who are not too tired to get up for it, and then only if the weather is too bad to play golf or drive to the country and not quite bad enough to stay home and devote the day to the Sunday paper and the radio.

And what of the poor family, the members of what our radical friends term the proletariat? What kind of family life can they have with the spectre of unemployment constantly haunting them? How can the parents maintain the love and respect of their children when they must daily borrow their coaster wagons to haul home a meager ration of food from the nearest public relief station? How can the young men and the young women look forward to marriage and the establishment of a new Christian family life, when they are turned out of school with no chance of obtaining a job and earning a living in a self-respecting manner? How can a young married couple live a normal Christian family life when they “can’t afford to have a baby”? Is it only Communism that breaks up the family, or is Capitalism quite as effective in doing so?

What, then, is the remedy? It seems to us that any solution to be permanently effective must have as its very foundation the re-creation of the Catholic family. That organism is not only the basic unit in society, it is also the cellular organism that is the basis of that mystical Body of Christ, His Holy Catholic Church.

Neither Marxism, nor Fascism, nor Capitalism can be the guardian of the freedom of the children of God. If the generations to follow us are to come into the heritage of freedom that is theirs alike as Catholic Christians and as American citizens, it must be in a social order in which the family is the unit, and

a Church which has recovered and does not fail fearlessly to preach and to practice the ideal of family life that finds its type and continuing example in the Holy Family in which the Incarnate Son of God spent his human childhood.

Anglicans and Russian Orthodox

OUR NEWS COLUMNS this week tell about a history-making service held in the Russian Orthodox Cathedral in Paris on New Year’s Day, when an Anglican service was conducted there for the first time. This service followed the celebration of the Divine Liturgy according to the Russian rite by Metropolitan Eulogius. The spontaneous and whole-hearted way in which the Anglican service, at which Bishop Frere of the Community of the Resurrection officiated, was received by the people is a happy indication of the growing friendship between the Russian and Anglican communions. As Fr. Peck makes clear in his article telling of the conference of the Fellowship of St. Alban and St. Sergius, of which this service was a part, these Russians in Paris are no mere handful of unimportant expatriates but men and women who occupy a position of great importance to the future of Catholic Christendom. That their leaders should be working in such close coöperation with Anglican leaders augurs well for the future of both communions and of the universal Catholic Church of which each is a part. The Fellowship of SS. Alban and Sergius is a living example of international nonpapal Catholicism in action.

If the Anglican service in the Russian Cathedral in Paris were an isolated event it would be of passing interest and some importance. It is, however, an evidence of much that has gone before and more that is to follow. Specifically, it is to be extended in spirit to this country, for the Presiding Bishop has requested every diocesan bishop of the American Episcopal Church to appoint in his diocese or missionary district a day of intercession for the faithful members of the Russian Orthodox Church in Russia and for the Russian Seminary in Paris. He has also set forth a form for a solemn service of intercession with a Litany of Supplication adapted from litanies of the Russian Orthodox Liturgy. These are to be used on Sexagesima Sunday, February 16th, in every parish and diocese where the rector is willing to coöperate and the bishop to authorize the service. We shall publish this form of service in one of our issues before Sexagesima, and we hope that it will be very widely used throughout the Church and that the clergy will take the opportunity of explaining to their people the importance of Anglo-Orthodox friendship and the strategic position occupied by the Russian Theological Academy in Paris. The parable of the sower, which is told in the Sexagesima Gospel, makes an excellent point of departure for such a presentation.

A New York Church Moves

THE ANNOUNCEMENT that the Church of the Epiphany has definitely decided to sell its present church building and erect a new one farther uptown in Manhattan is but the continuation of a trend that has been apparent for many years. It is fortunate that the endowments of most New York parishes are such that they can move elsewhere when it appears that they can be of greater service in a new location, thus avoiding the anomalous burden of churches with no congregations—the situation characteristic of London.

The Epiphany property is very valuable, having steadily increased since the church was built in 1856. The present church building was not originally the Epiphany but was formerly the Church of St. John the Baptist, with which the

Epiphany parish was united in 1894. The Church of the Epiphany itself began as a mission in 1833 in the Stanton street region and its first church, built in 1834, was the first in New York to have free pews. In 1874 the congregation built a new church on East Fiftieth street. The founder and first rector of the parish was the Rev. Dr. John McVickar, an early leader of the City Mission Society, which sponsored the Epiphany Mission for ten years before it was incorporated as a parish. The Rev. William T. Crocker, now rector emeritus, has the exceptional record of having served a New York church as rector for thirty years, from 1903 to 1933, when Dr. John W. Suter resigned his position as secretary of the national Department of Religious Education to become rector.

We feel that Dr. Suter and his congregation are making a wise move. The needs of the Church people who remain in the vicinity of the present Church of the Epiphany can be adequately met by the Church of the Incarnation, only two blocks away, and in a new location farther north there is an opportunity for constructive parochial work that will not interfere with any other parish but will strengthen the life of the Church in New York City.

Three Bishops-Elect

THREE DIOCESES have been engaged in episcopal elections during the past week and we believe that each of them has made an appropriate selection and one that will do credit both to the diocese concerned and to the general Church.

Western Michigan has chosen one of the most prominent priests of its own diocese, the Rev. Lewis B. Whittemore, rector of Grace Church, Grand Rapids, as Bishop Coadjutor. Fr. Whittemore is chairman of the diocesan standing committee and head of the diocesan social service department. In addition he is widely known throughout the province of the Midwest for his progressive leadership in the fields of social service and religious education. Although Fr. Whittemore's election is as Coadjutor it is understood that Bishop McCormick will retire next year, when the new Bishop will succeed him as diocesan. Fr. Whittemore has accepted the election and we congratulate him and the diocese.

Kentucky has chosen one of the foremost clergymen of the South, Dr. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., to succeed Bishop Woodcock as its Diocesan. Dr. Clingman is a native Kentuckian and began his ministry as rector of St. Paul's Church, Newport, in the diocese of Lexington. Most of his ministry, however, has been spent in Texas and in Alabama, where he has held his present rectorship since 1924, serving also as a member of the executive committee and president of the standing committee of the diocese of Alabama. He has represented that diocese in General Convention for many years, and he also takes a leading part in the civic life of Birmingham. Dr. Clingman has not yet announced whether he will accept the Kentucky election but if he does it will mean a great deal to a diocese that has been particularly hard hit during the depression years.

Dr. Karl Block, elected Bishop Coadjutor of Kansas, is a member of the National Council, secretary of the Forward Movement Commission, and assistant secretary of the House of Deputies. He is noted for his pastoral work, his preaching and speaking ability, his sound good sense, and his never-failing good humor. If he accepts his election, he will be a notable credit as a bishop not only to the diocese of Kansas but to the House of Bishops and to the entire Church.

Congratulations alike to the three dioceses and the three bishops-elect!

Religion in the World's News

THE DEATH OF KING GEORGE V throws nearly one-quarter of the population of the world into mourning for the loss of its ruler. But respect and affection for the late King-Emperor is not confined to the British Empire, and in all parts of the world there have been services—Catholic and Protestant, Mohammedan and Jewish, Hindu and Buddhist, and many others—to commemorate him.

To his fellow-Anglicans in America, as in England, the death of King George is a special bereavement. He was no mere formal Churchman but one who, like his father, practised his religion humbly and simply. It is said that for a quarter of a century he has read the Bible and meditated on some passage in it daily—an ideal that the Forward Movement is holding up for American Churchmen. Though he possessed the qualification of greatness he maintained to the end a humble heart.

The new King, Edward VIII, starts his reign auspiciously. That he will be no puppet monarch is shown by many small indications in the first days of his leadership—the correcting of the palace clocks, that have been half an hour off since Edward VII in a peevish mood ordered them to be moved ahead, the use of the first person singular in his official messages, and other things that, small in themselves, may presage more important ones. Moreover, Edward's passion for social justice is known, having manifested itself only a few weeks ago in his impassioned address to a gathering of notables on the imperative need for improvement of slum conditions in London, Manchester, and Liverpool.

THE DECLARATION OF FAITH

THE ACCESSION of a new British Sovereign brings a renewed interest in the question of the religious Declaration required to be made by every new monarch "on the day of the meeting of the first Parliament after his accession or at his coronation." The history of this Declaration is curious and it may be worth while to review it briefly here, even though it means the condensing or crowding out until next week of other important items of Religion in the World's News.

As summarized by the Bishop of Chichester in his recent monumental biography of Archbishop Davidson,* the Declaration came into existence in 1678 following the plot of Guy Fawkes to blow up Parliament. At that time it was required of all members of both Houses of Parliament and foreign servants of the Sovereign. The act embodying it was described as an act "for the more effectual preserving the King's person and Government by disabling Papists from sitting in either House of Parliament." It was not, however, extended to the Crown until 1689, after the accession of William and Mary, and this was due to the fact, recited in the Preamble to the Statute, that "the late King James II by the assistance of diverse evil counsellors, judges and ministers, did endeavour . . . to subvert and extirpate the Protestant religion and laws and liberties of the Kingdom." Subsequently the Declaration has been dropped as a requirement for members of Parliament but it is still continued in an amended form for the Sovereign.

The Declaration originally ran as follows:

"I, A. B., do solemnly and sincerely, in the presence of God, profess, testify, and declare that I do believe that in the Sacrament of the Lord's Supper there is not any Transubstantiation of the Elements of Bread and Wine into the Body and Blood of Christ, at or after the consecration thereof by any person whatsoever;

* *Randall Davidson, Archbishop of Canterbury*, Oxford University Press, 1935, in two volumes, \$12.00 the set.

and that the Invocation or Adoration of the Virgin Mary or any other Saint, and the Sacrifice of the Mass, as they are now used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration and every part thereof in the plain and ordinary sense of the words read unto me, as they are commonly understood by *English Protestants*, without any Evasion, Equivocation, or mental Reservation whatsoever, and without any dispensation already granted me for this purpose by the Pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am or can be acquitted before God or man, or absolved of this declaration of any part thereof, although the Pope or any other person or persons or power whatsoever should dispense with or annul the same or declare that it was null and void from the beginning."

When George V came to the throne in 1910 it was universally felt that circumstances had been so totally changed since 1689 that the Declaration was rightly resented by Roman Catholics and Anglicans alike. However, the question of changing the Declaration also met with great opposition, for "the very idea of mitigating the anti-Roman character of the Declaration was exceedingly objectionable to many staunch Protestants. . . . Moreover, there was the further difficulty that while many of a more tolerant frame of mind might object to the harsh terms of the existing Declaration there was no guarantee that they would be united in an alternative form."

In this difficult situation the Prime Minister, Mr. Asquith, rushing in where the Archbishop of Canterbury feared to tread, proposed a new and shortened form in which the King was to declare himself "a faithful member of the Protestant Reformed Church by law established in England." Naturally this aroused a storm of protests from Anglicans, and the Archbishop quite rightly reminded the Premier that the name of the established Church was not "the Protestant Reformed Church" but simply the "Church of England." Subsequently he proposed two alternative forms, the second of which was adopted and used at the coronation of George V. Since the same form will presumably be used for Edward VIII, we quote it in full as follows:

"I, A. B., do solemnly and sincerely in the presence of God profess, testify, and declare that I am a faithful Protestant and that I will, according to the true intent of the enactments which secure the Protestant succession to the Throne of my Realm, uphold and maintain the said enactments to the best of my powers according to law."

GERMAN AND AMERICAN JEWS

DR. WILHELM FRICK, in a copyrighted story in the New York Times intended to describe the status of Jews in Germany, declared that the complete segregation of the Jewish element is planned. Under the Nuremberg Laws, he said, they will pursue a life of their own and every attempt to mingle with "Aryan Germans" will be made impossible. The purpose of the stringent laws against "non-Aryans," he says, is "to bring about a final and definite distinction between Germans and Jews whereby at the same time those Jews living in Germany are to be allowed the possibility to subsist"—not a very attractive outlook for them!

That mere "subsistence" in Germany is not tolerable to Jews was indicated in the announcement by Sir Herbert Samuel, former British High Commissioner for Palestine, who said that "within a few days" a definite method would be formulated for the gradual emigration of at least 100,000 of the estimated 430,000 Jews in Germany. The cost, estimated at fifteen million dollars, will be raised in England and

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Everyday Religion

The Long Road Turns

THERE ARE TIMES when many of us motorists have found ourselves driving in strange territory, without a map, or guide-posts or route numbers to help us. We have had to fall back upon our "compass sense" of direction.

As we have driven along, a growing uneasiness has possessed us. This unknown road is tending too far to the left or right to satisfy our sense of direction. We have been tempted to stop and go back. Suddenly we take a sharp turn and there is our road stretching for miles in exactly the direction we are convinced we ought to go.

We discover then that our road has been forced out of its naturally right direction by an impassable swamp, or by the necessity of skirting hills until it could cut through them at a gap. . . .

There are minds today who claim that our times are taking a turn in the right direction. They call upon us to lift up our hearts, to get a fresh grip upon ourselves, to take courage. They insist that God is swerving man and human affairs around a great curve into the right direction. They plead with us not to be distressed nor to give way to despair, but to press on.

There are signs that point to the right direction.

1. The world was never such a neighborhood as it is today. True, nations are not very good neighbors to each other; but the very fact that they *are* neighbors gives God a new factor to work upon. His next mighty work will be the transforming of bad neighbors into good neighbors.

2. The world is becoming interdependent. The first natural reaction shows itself in "flights" from monetary standards, throat-cutting competition, tariff barriers, and increased armaments. But interdependence has come to stay, and through the channel of interdependence God will lead peoples to the super-natural reaction of coöperation.

3. Modern science has had its chance. It has given our age about all the material control it can swallow. The coming age already realizes that only through a new morality, only by means of an exalted spiritual motive can it digest and use the powers offered us by science. Otherwise these powers will destroy us.

4. The world is turning to God. Not the rear guard who travel still in the dust and confusion of a competitive, man-sufficient struggle; but the advance guard who know that modernism and humanism have been tried and found wanting. The true prophets of today are preaching dependence upon God, and the interpreting of life by the guidance of His spirit. It will take a decade or more—and perhaps the cold shower of calamity—before their voices are heard.

But the road turns. Let us lift up our hearts, and go on.

St. Philip's, Charleston, S. C.*

THE ETCHING by Mr. King reproduced on this week's cover of THE LIVING CHURCH is of St. Philip's Church, Charleston, S. C., sometimes called the Westminster of the South, because so many noted people are buried here, some in the churchyard and some inside the church. St. Philip's is one of the most frequently sketched and painted churches in the South.

* Signed and numbered prints of the etching on the cover entitled St. Philip's, Charleston, S. C., printed in a deep brown, may be obtained from the Morehouse Publishing Company at \$7.50 each.

Russia in the West

By the Rev. William G. Peck, S.T.D.

I SPENT the first days of this year in France, living with the great Russian Exile. I went because I had been invited to lecture to the Society of St. Alban and St. Sergius, and I believe I actually delivered the lecture; but amid all the vivid memories of astonishing things which remain with me, that particular memory is dim and insignificant. I heard lectures by Prof. Berdyaev, Fr. Bulgakov, and other eminent Russians. I spoke with that amazing woman, Mother Mary. I spoke indeed, with all sorts and conditions of people, with nobles and scholars, with priests and students, with workmen and with down-and-outs. And I lunched with a princess.

On New Year's Day, I stood, packed with a great crowd of Russian exiles, in their Cathedral in Paris, where the Metropolitan Eulogius was celebrating a solemn Requiem for the dead Photios II, Patriarch of Constantinople. I have in my lifetime seen some extraordinary scenes and events, but as long as I live I shall count my visit to the Russian Cathedral in Paris as one of the most remarkable experiences that have befallen me. I have said that the place was crowded. And what a crowd! What an assemblage of sorrow! Faces of scholars, faces of poets, faces of soldiers, all scored with the harsh brands of suffering, many of them pinched with hunger. Faces of common people, obstinate, pathetic in their simplicity. Mongol faces, Slavonic faces, Scandinavian faces, for the Russians are a mixed people. A crowd of dispossessed, broken, banished men and women, heavily stricken by one of the major upheavals of human history, they stood, as is their custom, through the long, intense, overwhelming ceremonial of the Divine Liturgy; and they seemed all to be looking beyond what was visible, to some invisible certainty that filled their eyes with peace.

The vibrant voices of the choir, singing the unearthly Russian chants, surged up to the saints, all gilded and glorious, beneath the high windows. Through the drifting incense-smoke could be seen priests and monks moving silently beyond the royal doors. The voice of the aged Metropolitan wavered upon the holy words which came stealing down to us. Now and again someone would free his arms from the press, and devoutly cross himself. And after the requiem, two lines of clergy, with the Metropolitan and a bishop standing side by side facing the altar, and all carrying lights, while there arose that sorrow-fraught dirge which at length pulsates into consolation, the mighty *Contakion*.

The solemn awareness came upon me there, that I was witnessing one of the most moving scenes to be found in the world. I was actually taking part in the worship of the great Russian Emigration. It was a soul-disturbing and tormenting morning, and I seemed to feel all around me the pain and sorrow of this humanity. But the Russians, bearing so many scorching signs of grief, seemed to see only God, and to be at peace.

If any reader is disposed to dismiss these remarks as hollow sentiment, under the impression that the Russians in Paris

THE WRITER of this account of the first conference of the Fellowship of St. Alban and St. Sergius is widely known in this country as a leading Anglo-Catholic writer and lecturer in Christian sociology. ¶ He is the author of a number of important books in this field, including, "The Divine Society," "Social Implications of the Oxford Movement," and "Christianity and the Modern Chaos."

are but the dregs of a régime now over and forever dead, rightly destroyed for its callous injustice and cruel inhumanity, let me attempt to enlighten him. And let me say that so far is this idea from the truth, that it appears to me that those who have emerged as the leaders of exiled Russia are the kind of people whom God may employ to make a new earth.

In the first place, there can be no doubt that these people are inspired and fortified by the Faith of the Holy Orthodox Church. Religion is the foundation of their life. I was present at many of their services, several times at Divine Liturgy, and at various offices, and twice at the service called *Moleban*; and I was deeply impressed by the reverence and devotion always to be seen. In both intellectuals and plain folk, I found glowing religious conviction. The lay folk would speak about their religion with a healthy gusto; and if you can imagine a combination of Salvation Army enthusiasm with Catholic belief and reverence, you may have some notion of the atmosphere.

It is very significant that in spite of their material difficulties, the Russian exiles have opened, and now sustain, twenty-five parish churches in and around Paris. I do not wish to suggest that this emigration is composed entirely of persons who are devoutly suffering for their faith; but I do say that its outlook is being shaped and characterized by those who find in religion the supreme meaning and purpose of human life, and interpret their own hardships and sacrifices by the light of supernatural faith.

WE HAVE to reflect, moreover, that the Russians of the exile are rightly proud of those Christian thinkers in their midst who are producing the philosophical work which is now making so considerable a stir in the world of thought. The work of Berdyaev, Bulgakov, and others, is proof that the religion of the exiles is no mere emotion or pietism, but contains the motive and inspiration of noble thought concerning the shaping of man's destiny. I listened with close attention to the addresses delivered by Berdyaev, Bulgakov, Florovsky, Fedotov, and others, and I was intellectually completely satisfied by their grasp of the world-situation, and by their clear conception of the nature of the Christian opposition which must be offered to the secular experiments.

The point I desire to emphasize is that this is the element which appears to have become central and dominant in the community of the Russian exiles. The notion that they are a number of people embittered by social catastrophe and financial loss is simply untrue, for otherwise the Christian thinkers I have named could not hold among them the influence which they possess. Nor is it to be thought that these eminent men are honored only for the credit which they bring to the Russian community as a whole. Their attitude is shared by Russians who do not belong to their immediate circle.

The fact is that out of their own sorrows, these exiles are learning to draw from the deep wells of faith the living water which may yet refresh mankind. This consideration introduces

us directly to their political outlook. They are not a herd of beaten and despairing Tsarists, bemoaning the passing of the old order. Nor are they merely bitter and infuriated toward the Bolshevik government. No doubt that kind of attitude lingers; but it does not characterize the community. Indeed, I heard some of them say things in exculpation or explanation of Bolshevik actions which I myself would hesitate to say. And it was one of their most eminent intellectuals, a man with a mind of wonderful precision and force, who said publicly in my hearing, "Many of us were quite prepared to accept Communism, if it should appear that Communism was the readiest solution of our national problem. But what we could not accept was a government which deliberately set itself to destroy the spiritual foundations of our national culture. We are here in exile because we were compelled to make a decision; and we desire to keep burning that sacred flame, that in God's good time we may carry it back undimmed to our Fatherland."

UPON PEOPLE holding such an outlook, the teaching of Prof. Berdyaev and others is having a profound effect; but they are also being influenced, as I shall show in a moment, by the sociological writings of Anglo-Catholics, and one feels in their midst that the principles of the Kingdom of God are germinating to some great issue.

Meanwhile, these Russians are very busy, organizing charities, education, work among students, girls, poor families, the sick, and the unemployed. I was taken to a house where board and lodging is provided for unemployed men; and to the bureau where is carried on a ceaseless endeavor to find work for the workless. I also saw the headquarters of the work among the students. I visited the Theological Academy. And I dined under the roof which Mother Mary has so amazingly provided for lonely Russian girls. It is all heroic, but I think that all the Russians themselves would probably agree that for sheer audacity in faith and purpose, Mother Mary's venture is supreme.

This lady, after a life which would provide material for several wildly romantic novels, became a Religious; and being moved by the hard and dangerous lot of Russian girls alone in Paris, decided to make a home for them. Having in her possession the sum of four francs, she took a house, the rent of which was twenty thousand francs a year. She had no furniture, no beds, no money; but she was quite sure that she must do this particular work. She was joined by Mother Eudoxia, and by some means or other, these two women got the work started. They have now found it necessary to move to a larger house, where they provide lodgings for a large number of girls, and also feed every day scores of hungry people. They have transformed an old stable into a beautiful chapel, in which, so I understand, most of the artistic adornment is the work of Mother Mary herself.

The Russian exiles hope for the day when they will be able to return to a Russia set free. But at present they labor and pray, sowing a seed which they believe God will bring to some fair and precious fruition. That they are able to do so much is largely due to Dr. Nicholas Zernov, the gifted young man who spends his life pleading the cause of his fellow-countrymen. Immensely active, he travels from his London office throughout England, always seeking to stimulate interest and to awaken sympathy. But he is a dreamer of dreams—such dreams as move and shake the world. And it is he who has done so much to bring together the faithful of the Anglican and the Orthodox communions.

I think his dreams are inspired. I think that the Russians in Paris are doing a service even greater than preserving the

faith for the Russia of tomorrow. They have brought something into the West, and they are receiving something from the West; and the situation is pregnant with vast possibilities.

Now, there has been no lack of observers, in days gone by, who have pointed out that the Russian culture was complementary to our Westernism. And it is also true that the Russian Church had certain affinities with the English Church, with respect both to the difficulties of the state connection, and to the conciliar ethos of its Catholicism. But whereas the English Church has been soberly practical, turning its thought not seldom to ethical and social fields, the Russian Church has produced a profound mysticism and a wonderful asceticism, and has developed a worship which seems to proceed before the very gates of Heaven.

THE INTERCOURSE of East and West now proceeding through the proximity of the Russian exile to British shores, is mightily potent. The Society of St. Alban and St. Sergius is an association of Russian and English Churchmen who share a common ideal which is nothing other than that of the reciprocal acceptance of spiritual ethos, inspiration, and help. If there can be at the same time an intensifying of Anglican mystical devotion, and a broadening of Orthodox vision concerning the social and economic implication of Gospel and Sacrament, then something of mighty moment for the future of the whole Church of God will have been born of this welter of sorrow and suffering.

At all events, there is no doubt as to the effect of Russian religion upon those who have been privileged to experience its influence. And, on the other hand, the Russians freely admit their debt to us. One of their foremost theologians said to me, "The impact of your Anglo-Catholic sociological thinking upon our theological students is terrific. It comes to them as a revelation. It is setting them ablaze with zeal for a Christian social order." The knowledge of this must itself be a reward to those English and American Anglo-Catholics who have labored to set forth the social and economic meaning of the Catholic Faith. And if the day comes when these young men go back to parishes and colleges in Russia, who can say where the limit of this influence may eventually be found? And if we Anglicans are deepened by the Russian spirit of prayer, who can say to what action our English temper may not translate our thought?

Up to the present, in spite of the evidence of very strong desire upon the part of some, there has been no intercommunion between Anglicans and Russians within the Society of St. Alban and St. Sergius. This restraint has undoubtedly been wise, for nothing is ultimately gained by such unauthorized action. But there has been much community of worship. It happens that the chapel of the institution where the last conference was held is not fully consecrated, and this made it possible for the Russians to invite us to celebrate Mass there, according to our own rite. They attended our Masses in large numbers, and also the solemn Evensong which I was privileged to sing. And they welcomed us to their services.

But a much more important event occurred. At the invitation of the Metropolitan, the Anglicans held a service in the Cathedral, immediately following the Requiem. It took the form of a short Litany, sung by Bishop Frere. Clad in cope and mitre, and accompanied by deacons, crucifer, acolytes, and thurifer, he performed the historic act of conducting the first Anglican public service ever held in the Russian Church.

The impression made upon the Russians was obviously enormous. As the Russian Metropolitan and the English Bishop

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Ancient Vestries and Churchwardens

Part I

By James Mann

Chancellor of Southern Virginia

IN A SERIES of articles recently published in this journal, Bishop Anderson has dealt so completely with the present day duties of vestries and churchwardens, that it has been thought proper in this article to deal only with their ancient status in England prior to 1607; and in Virginia, which, more completely perhaps than any of the other colonies, conformed itself to the Church of England, after the first permanent English settlement at Jamestown in that year, and down to a time about twenty-five years after the Declaration of Independence. So quaint are some of the expressions and so fascinating the spelling of some of the words that it has been thought desirable to follow literally at times the old law books from which the greater part of the data going to make up this article has been gleaned. It is regretted that it is not practicable in these days to reproduce in print the old-fashioned "s" of our forefathers which adds much to the charm of these old, old books.

The ancient vestry under the English law was not the small group that we know by that name, but was all of the parishioners in meeting assembled. Richard Burn, LL.D., chancellor of the diocese of Carlisle and vicar of Orton, the greatest, perhaps, of the old writers on the Ecclesiastical Law of England, in his second edition, published in 1767, defines the early vestry as follows: "A Vestry properly speaking, is the assembly of the whole parish met together in some convenient place, for the dispatch of the affairs and business of the parish; and this meeting being commonly held in the vestry adjoining to, or belonging to the church, it thence takes the name of vestry, as the place it self doth, from the priest's vestments, which are usually deposited and kept there."

And stating who were entitled to attend, he said: "Anciently, at the common law, every parishioner who paid to the church rates, or scot and lot, and no other person, had a right to come to these meetings. But this must not be understood of the minister; who hath a special duty incumbent on him in this matter, and must be responsible to the bishop for his care herein; and therefore in every parish meeting, he presides for the regulating and directing this affair; and this equally holds, whether he be rector or vicar. Also out-dwellers, occupying land in the parish, have a vote in the vestry, as well as the inhabitants. . . . And when they are met, the major part present will bind the whole parish."

It is not known when the vestry as above described originated, but Fischel, in his work on the English Constitution, says that it is first mentioned under Edward III, who reigned from 1327 to 1377. Both Burn and Fischel declared that the vestry was the most ancient taxing body in the kingdom. The vestry met on Sundays, and the Sunday before "publick notice ought to be given, either in the church after divine service is ended, or else at the church door as the parishioners come out," of the time and place of assembling, and "it will be fairest then also to declare for what business the meeting is to be held, that none may be surprised, but that all may have full time before to consider of what is to be proposed at said meeting. And it is usual that for half an hour before it begins, one of the church bells be tolled to give the parishioners notice of their assembling together." The vestry and minister selected the churchwardens, but the vestry alone selected the secretary or register of the

vestry and the beadle. The vestry also fixed the rates for parish purposes and laid the levy therefor; and they adopted "bye-laws" for the governance of the parish.

"Select vestries," of the nature of the vestries of our day, first appeared shortly after the codification of the canons in 1603. Spelman, writing in 1641, said that these "oligarchic usurpations" had already endured thirty years, and he characterized them as "spiritual machinations." It is believed that the first of these "usurpations" took place in one of the London churches where a group, known as the "Committee of Four and Twenty," assumed control of the affairs of the parish. Burn states that "prescription and constant immemorial usage seem to be the basis and only support of this select vestry"; and he goes on to say of them: "Select vestries seem to have grown from the practice of chusing a certain number of persons yearly, to manage the concerns of the parish for that year; which by degrees came to be a fixed method, and the parishioners lost not only their right to concur in the publick management as oft as they would attend, but also (in most places, if not in all) the right of electing the managers. And such a custom, of the government of parishes by a select number, hath been adjudged a good custom; in that the churchwardens accounting to them was adjudged a good account. In some parishes, these select vestries having been thought oppressive and injurious; great struggles have been made, to set aside and demolish them. And no wonder that it hath been so, in such parishes where by custom they have obtained the power to chuse one another."

THE OFFICE of churchwarden is of very great antiquity and can be traced back to the Middle Ages, but little can be found with reference to them until about the commencement of the seventeenth century. Under the Canons of 1603, the churchwardens were chosen the first week after Easter by the parson and the parishioners (who, we have seen, met as a vestry), and if they disagreed, then one by the parson and the other by the parishioners; but, says Burn, "the greatest part of the parishes in London chuse both of the churchwardens by custom." Any person elected churchwarden was bound to assume the duties, and, "refusing to take the oath according to law, may be excommunicated for such refusal." The churchwardens' duties were both ecclesiastical and temporal. Any parishioner could be elected churchwarden. Fischel, citing Burn, points out that Jews have actually been summoned by the vestry to undertake the functions of that office. If a person differing from the Church of England should be chosen, and such person should scruple to take the oath or perform the duties of the office, he could exercise the same by sufficient deputy. Spiritually considered, it was their duty to keep the fabric of the church in good repair, to take care of the goods belonging to the church, to see that Sunday was kept holy, to enforce proper and orderly behavior, to make collections and see to the expenditure of the church rates, and also to present to the courts such persons as should violate the ecclesiastical law of the realm and some of the Ten Commandments, but this duty to make presentment did not arise until after the Reformation. They were also overseers of the poor, and in addition to the poor rates, among other things, they received for the use of the

poor due fines and penalties for "servants carelessly firing houses," for "tracing hares in the snow and other game penalties," for "keeping an unlicensed alehouse," and for "hawking spiritous liquors." (Evidently, there were bootleggers in those days.) The churchwardens were a lay corporation, and as such held title to the goods or personal properties of the church, but they could not hold title to real estate except by custom in London. Ordinarily in England the parson as *persona ecclesiae* held title to the real property during his incumbency, the title being in abeyance during a vacancy in the cure. The churchwardens were required to account "at the end of their years." By custom, in some parishes, one of the wardens would be chosen to hold over for a second year, and he was called the "upper churchwarden," and another was chosen and called the "under churchwarden." There appears, however, to have been no distinction between the two so far as their duties were concerned.

The foregoing sets forth briefly and very generally the status of vestries and churchwardens in England at the commencement of the seventeenth century, though by custom their standing and duties differed markedly in some parts of the kingdom.

WHEN THE first colonists came to Virginia in 1607, there came with them a very devout and devoted clergyman, the Rev. Robert Hunt, and one of the first things that was done, after the landing at Jamestown, was to hold services under an old sail stretched between trees. Later a church was built, and when that burned, another, and still a third, and later two brick churches were built successively. The requirement that all attend the church services regularly was strictly enforced; there was a fine of one pound of tobacco for absence on any Sunday and fifty pounds for being absent for a month. As protection from the Indians, each man was required to bring his gun to church.

The first legislative assembly to meet in this country assembled in the church at Jamestown in 1619, composed of the Governor's Council and the House of Burgesses elected by the people in the various hundreds, or parishes as they soon came to be called. It was known as the General Assembly. Very imperfect records were kept for the first four years, and the first acts to be fully preserved were those of the session which commenced March 5, 1623. Act numbered 1 of that session provided: "That there shall be in every plantation, where the people use to meete for the worship of God, a house or roome sequestered for that purpose, and not to be for any temporal use whatever, and a place empaled in, sequestered only to the burial of the dead." The second act provided a penalty for non-attendance at Church, and the third "that there be an uniformity in our Church as neere as may be to the Canons in England; both in substance and circumstance, and that all persons yeild readie obedience unto them under paine of censure."

At early sessions thereafter, it was provided "that all those that worke in the ground of what qualitie or condition soever, shall pay tithes unto the minister"; and that "all ministers residing and beeing, or who hereafter shall reside and bee within this colony, shall conforme themselves in all things according to the cannons of the church of England. And if there shall bee any that, after notice given, shall refuse for to conforme himselfe, hee shall undergoe such censure, as by the said cannons in such cases is provided for such delinquent." In 1631, the General Assembly "ordeyned and enacted that there shall be payd unto the sayd mynisters (by each tithable person) the former allowance of 10 lbs. of tobaccoe and a bushell of corne, in such manner as formerlie hath been done; and because of the

lowe rates of tobacco at this present, it is further graunted and ordered, that theire shal be likewise due to the mynisters from the first day of March next ensuinge the 20th calfe, the 20th kidd of goates, and the 20th pigge, throughout all plantations within this colony; and that theire may arise no difficulties nor controversie in the payment of this new allowance of meanes, it is thought fitt and ordered, That where any parishioners shall not have the complete number of 20 calves, kidds, or piggs then the number which hath fallen att the feast of Easter shall be prayed and rated betweene the mynisters and one or more of his parishioners, and the 20th part thereof allowed to the mynister proportionably; but yf it fall out the number of calves, kidds, or piggs arise to twenty then the owner is to choose five out of the sayd number and the mynister to make his choyse in the sixt place, and it is thought fitt that the owners keepe the sayd calves, kidds or piggs untill the tyme that they bee weaneable, that is to say, for calves the owner to keepe them 7 weekes, and kidds likewise 7 weeks and piggs a month. And the parishioners are to give notice to the mynisters when they shall fetch theire calves, kidds, or piggs that be due unto them."

Later, when the colonists branched out and some of the parishes were distant from navigable streams where the tobacco was wont to be delivered to the ministers, it was made lawful "to and for the vestry of such parish to raise and assess, upon the tithable persons in such parish, so much more tobacco as they shall judge necessary, to bring such inconvenient tobacco to such convenient landing, as aforesaid."

And it is interesting to note that by an act passed in 1642, it was "further established that the ministers petty duties (fees) shall be as followeth:

	<i>lb. tob.</i>
"For solemnization of matrimony without a license . . .	40
"If with a license	100
"For burialls	10
"For Churching	10."

WHILE churchwardens were mentioned from time to time in the earlier acts, and there are believed to have been vestries in the earliest days of the colony, there is no mention of a vestry in the Acts of Assembly until March, 1642, when it appears that it was "thought fitt and accordingly enacted" that the "acts and laws of all former assemblies be repealed and made void, such only excepted, which are hereafter mentioned as followeth (vizt)," and then comes Act I, which is in part as follows: "In the first place Be it enacted for the advancement of God's glorie and the weale publique, that these orders & constitutions hereafter following concerninge the Church government be and remaine in full power, force & vertue. That there be a vestrie held in each parish for the makeing of the leavies and assessments for such vses as are requisite & necessary for the repairing of the churches, &c. and that there be yearly chosen two or more churchwardens in every parish. That the most sufficient and selected men be chosen and joyned to the minister and churchwardens to be of that Vestrie."

But doubtless the most important provision of this "Act I" was the following: "It is also enacted & confirmed, by the authority of the aforesaid that the vestrie of evrie parish with the allowance of the commander & com'rs of the county living & resideing within the said parish, or the vestrie alone in case of their non residence shall from henceforward have power, to elect and make choyce of their ministers. And he or they so elected by the commander and com'rs or by the vestrie in case of non residence as aforesaid to be recommended and presented to (by) the said commander and com'rs or vestrie alone, to the Governour & so by him admitted. . . . And upon the neglect or misbecomeing behaviour of the ministers or any of

them, compl't thereof being made by the vestrie, the Governor & Council are requested so to proceed against such minister or ministers by suspension or other punishment as they shall think fitt & the offence require. Removall of such ministers to be left to the General Assembly."

This was perhaps the first time that a vestry was by legislative authority authorized to present ministers in the established Church of England. It is also to be observed that the Governor, there being no bishop in the Colony, "admitted"—later statutes used the word "inducted"—the minister; and that while the governor and council could suspend and otherwise punish a minister presented by the vestry for "misbecomeing behaviour," the right of dismissal was in the General Assembly alone.

While the Act of 1642 did not provide the number of "most sufficient and selected men" to be chosen as vestrymen, it was later provided that the number of vestrymen should be twelve, "out of which number the minister and vestry to make choice of two churchwardens yearly." At first there was doubt as to the term of the members of the vestry so elected; and it was provided that the election of every vestry should be in the major part of the parishioners whenever they were "warned" by the minister or the churchwardens or head commissioners to meet for that purpose. But in 1661, the General Assembly provided that in case of the death of any vestryman, or his removal from the parish, the minister and vestry should "make choice of another to supply his roome." Thereafter, the vestry appears to have been regarded as a self-perpetuating body, as it had also become by custom in many parishes in England. It even came to be regarded in the colony that a vestryman, once in office, could not resign without the consent of the legislative body; and we even find the General Assembly reciting that the vestrymen of Newport parish have represented to the Assembly that "they are old and infirm and thereby rendered unable to perform their duty," and have prayed to be relieved, and passing an act dissolving the vestry and providing for the election of "12 of the most able and discreet persons" of the parish as their successors. Subsequently a general act was passed, setting forth that a doubt had arisen as to whether any vestryman chosen pursuant to the act of 1642 could resign his office, and providing that a vestryman could resign and that the remaining vestrymen should choose his successor. And shortly thereafter, a doubt having arisen as to what constituted a quorum, it was provided that no vestry should proceed to do business as a vestry unless seven of their number were present. Every vestryman was required "to take the oath of allegiance and supremacy to his majesty and subscribe to be conformable to the doctrine and discipline of the Church of England."

During the Commonwealth in England, there was at first some confusion as to the government of the colony, and as to the status of the Church, but later the General Assembly declared that "the supreme power of the government of this country shall be resident in the assembly," and the House of Burgesses proclaimed that they were "not dissolvable by any power yet extant in Virginia, but their own." And in 1657 the General Assembly passed an act entitled "Church Government Settled," which provided that "all matters concerning the vestry, their agreements with their ministers, touching the churchwardens, the poore and other things concerninge the parishes or parishioners respectively be referred to their own ordering and disposing from time to time as they shall think fitt." In other words, all matters concerning the church were left without qualification to the vestry. Discreetly perhaps, no mention is made in this act of the established Church of England as had previously been the custom. Ships of war appearing off Jamestown, the colonists had thought it the better part of

valor to surrender to the Commonwealth and to enter into a treaty with commissioners appointed by Cromwell, but apparently little attention was afterwards paid to this treaty by either party. After Charles II came to the throne, however, we find the House of Burgesses expressing their regret and mortification over their surrender and nominal adherence to the Commonwealth in this wise: "Whereas our late surrender and submission to that execrable power that soe bloody massacred the late King Charles the first of ever blessed and glorious memory hath made us by acknowledging them guilty of their crimes to shew our serious and hearty repentance and detestation of that barbarous act Bee itt enacted that the 30th of January the day the said king was beheaded be annually solemnized with fasting and prayers that our sorrowes may expiate our crime and our teares wash away our guilt."

IT WAS made the particular duty of the vestries to provide churches, or in parishes "incapable of susteyning soe greate a charge, chappells of ease," and keep them in "repayr," to provide a glebe for the minister and to build thereon a mansion-house and necessary out-buildings, to make provision for the "poore" and for the maintenance of the minister, and for the more orderly "manageing all parociall affaires," and to make and proportion the levies and assessments necessary to provide the means therefor. They were also to provide for the salary of the member of the House of Burgesses elected from their parish. The provision for the minister was to be "really worth at least ffourescore pounds per ann. besides his perquisites and glebe." Later, the stipend of the minister was fixed at sixteen thousand pounds of tobacco, provision for which was to be made by the vestry. The vestry likewise provided for the processioning of land (fixing boundaries), and one of their duties was to see that parishioners assisted the surveyor of roads in making and repairing roads and building bridges. They likewise held title to the properties of the several churches, certainly after 1696 and until 1786, when provision was made for the election of trustees who should hold such titles as successors of the vestries.

The office of vestryman was regarded as one of distinction and responsibility, and was usually held by the ablest men of the parish. Nearly all of the men who were most distinguished in colonial history were vestrymen at some time in one or another of the old colonial churches. Election to the vestry was regarded as an honor. As someone said: "The office of vestryman is one that no man should seek and no man should decline."

EDITOR'S NOTE: The second part of "Ancient Vestries and Churchwardens" will appear in an early issue of THE LIVING CHURCH.

Russia in the West

(Continued from page 130)

afterwards moved through the Cathedral, the people asked for the blessings of both. We were told that they called Bishop Frere "The Man of Prayer." They pressed reverently but eagerly around him. And outside the Cathedral, a great crowd assembled to see the newspaper photographers take visible evidence of this spiritual pact. In how many far distant places in the coming times will those who were present look back to that day, and thank God!

MODERN PEDAGOGY insists that education must begin with an experience, particularly with a social experience, and that the place of the text-book is that of making this experience more meaningful. The Prayer Book by its structure teaches that the way of normal growth in the Christian life is the way of participation in a social experience of the worship of God.

—Rev. Dr. D. A. McGregor.

Religion in the World's News

(Continued from page 128)

America, Sir Herbert told delegates to the National Council of Jewish Federations and Welfare Funds, in session at St. Louis this week.

The question of Jewish influence on our own government is dealt with comprehensively by the magazine, *Fortune*, in its February issue. The conclusion of this periodical, which has become noted for its vigorous and independent treatment of many public questions, is that "Jewish influence in Mr. Roosevelt's Washington is insignificant. Attempts to make it seem important are misrepresentations and no amount of political whispering can change that fact." Commenting on this, Dr. Benson Y. Landis, N.C.J.C. News Service Washington editor, notes that if Prof. Felix Frankfurter has exercised a considerable influence in the choice of men for responsible minor government posts, many other people have been brought into the government by Henry Wallace, a convert to the Episcopal Church and a devout Anglo-Catholic. Dr. Landis says: "There are people in Washington who think it is terrible that a man so religious as Wallace is in a high government office. This shows to what lengths the prejudices of men will lead them." He adds: "It would be exceedingly unfortunate if there were any anti-Semitic whisperings in the campaign of 1936."

FOREIGN NEWS NOTES

CONFESSIONAL LEADERS in Germany again struck at the Nazi Church policy with a pamphlet charging that a State Church, against which they have been struggling, already has been created with the aid of secret police. Hans Kerrl, Nazi Church director, apparently in anticipation of the pamphlet, declared that the present Church is not nationalistic enough and "from this viewpoint it breaks with Luther." He again asserted that the Nazi fight was not against religion, but Dr. Niemoeller replied that at present "whenever Church and political interests meet, the political interests always govern."

Last Sunday a pastoral letter, declaring that "there appears to be no sign of abatement" of the Nazi neo-pagan campaign, was read in Roman Catholic churches throughout Germany. German Catholics were forbidden to read publications characterizing Christianity as incompatible with the German soul, and were told not to participate in camps where anti-Christian ideas are advocated.

From Egypt Wilbert B. Smith, N.C.J.C. News Service correspondent, reports that "A large increase of accessions to Islam from the Christian minority in Egypt has taken place as a result of the steady pressure exerted on every hand to solidify the Moslem control of affairs in the country. Last year it was reported that 1,500 Christians had entered the Moslem community. This represents an increase of 200 per cent over the average of the past few years." On the other hand Mr. Smith states that the influence of Christians, who number about one-fourteenth of the population of Egypt, has been growing in the social realm and that under Christian influence "a new conscience on many questions is developing; women are coming into a new life; scores of Moslem girls attend the Egyptian University with the men, and many have been sent abroad for education." He adds: "The tragedy of the Christian position is the un-Christian spirit of war and conquest, greed and selfishness, which these people see in the Christian nations with whom they are in ever-increasing intimate contact. They judge us by our own standards, and find us wanting."

In Bermuda, following a stormy debate, the Lower House

of the oldest Parliament in the world having continuous existence, eliminated all reference to the Church of England from the new tax collection bill. In its original form the measure provided that every voter who was a member of the Church of England should prove his payment of Church taxes before being qualified to vote. Sir Stanley Spurling, a prominent member of the Church of England, introduced an amendment to compel every voter to produce a certificate proving that he was a contributing member of "some organized religious body," and this amendment ultimately carried.

The "lonely island" of Tristan da Cunha, which has sometimes been forgotten by the British government but never by the Society for the Promotion of the Gospel, will be less remote in future for its 160 inhabitants have now received a radio set that will keep them in touch with the world. The set was delivered by a Dutch submarine and is the gift of clerks in the British Colonial office.

THE AMERICAN SCENE

A NEW YOUTH MOVEMENT was launched by the Roman Catholic archdiocese of New York, which has reorganized recreational activities for young people under the title of the Catholic Youth Association. This, according to Cardinal Hayes, will be "a splendid opportunity for Catholic Action, with the Catholic laity joining hands and hearts with the hierarchy and with their pastors and priests in an unrelenting effort not only to lessen the ravages of disrespect and lack of discipline, but to build sound, sturdy, moral religious and God-loving citizens." The new group will absorb the Catholic Boys' Clubs which have a present membership of 1,500, and it is hoped ultimately to enroll more than 200,000 boys and girls in the association.

The National Lutheran Council, meeting in Buffalo, adjourned without acting on four reports presented by its Committee on Social Trends. These dealt with the relation of Church and State, Communism and the Church, recommendations on observance of Sunday, and lawlessness and crime. It is understood that all of these were liberal in their sociology, and the Rev. Dr. J. A. Aasgaard of Minneapolis, president of the Norwegian Lutheran Synod, explained that the documents were as yet incomplete and primarily designed for consideration by the clergy. Others saw in the action of the Lutherans the same desire to sidestep important social issues that is prevalent in most Church assemblies, including our own General Convention.

Violence again flared up in the Scottsboro cases, in which many religious groups have taken an interest. The first retrial ended with the conviction of Heywood Patterson, one of the nine colored youths charged with assaulting two white women, and his sentence to seventy-five years' imprisonment. While the nine defendants were being taken by automobile from Decatur to Birmingham, one of them was shot in the head and seriously injured. Officers said that he drew a knife and slashed one of the deputies.

New York has been stirred by the visit of Dr. Toyohiko Kagawa, Japanese Christian labor leader and sponsor of the co-operative movement. Kagawa said that Americans need have no fear of war with Japan because 90 per cent of the intellectuals of his country are opposed to it.

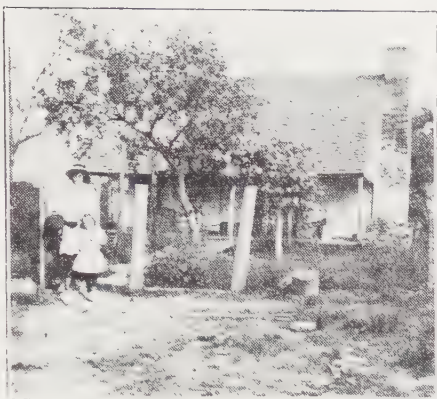
Church and State

THE PRINCIPLE to which we as a people are committed forbids the union of the State and Church: the same principle, if we are true to it, forbids their separation.

—Bishop Perry.

Blue Ridge Industrial School

LOCATED in a remote section of the Blue Ridge Mountains and founded for the purpose of meeting the definite needs of mountain boys and girls, the Blue Ridge Industrial School has this year completed 25 years of successful work, carried on against obstacles more nu-



FARMHOUSE WHERE SCHOOL BEGAN

merous and more unique, perhaps, than those which the ordinary school must face. When the boarding department was opened in 1910, there was little, outwardly at least, to justify the attempt to found there in the remote hill country, handicapped by unconquerable distances and the prejudice of those most vitally concerned, with no financial backing that could be reasonably so called, a school looking toward a future of rapid growth and large achievement. The Rev. George P. Mayo, founder and present superintendent of the school, needed, however, no other justification for beginning the work than the conviction that a pressing need must be met somehow, and the first steps were taken. Handicaps and problems have by no means vanished. The financial problem has perhaps strengthened with the growth of the school, but there has been no turning back.

Strange things have been true of the hills and hollows of the Blue Ridge and stranger things still have been told by the over-imaginative to a credulous outside world. Life and the conditions of life in the hills 25 years ago, however, were sufficiently unusual, sufficiently interesting and unique, to satisfy anyone without adding to actual facts, and much that was true then is still true, especially of the remoter sections.

The year 1910 belongs to the days when the outsider was obliged to travel for many a weary hour, over many a weary mountain mile to reach the heart of the Blue Ridge and to be undismayed by flinty road beds and bawling streams and the steep pitches of seemingly impossible slopes. One saw the great hills, deep in blue shadow, swing back as he advanced and then close him in—into a world with not only a beauty all its own, but with ways and ideas and atmosphere all its own, as well.

The people of the mountains have always been but dimly aware of their limited opportunities and it is easy to understand that one may aspire no higher than the best thing of which he knows. The stern hills have been, certainly, the grim arbiters of the fate of the mountain people, for they, for generations, have stood back of most of their difficulties. And what

have been these difficulties? The tangible ones—tortuous roads, steep hillsides, rocky soil, mountain barriers; the intangible—meager educational opportunity, the narrowness that springs from lack of contact, poverty, if that may be called intangible. But in spite of all handicaps the mountains have produced a sturdy, intelligent group of people and even 25 years ago a stranger traveling through the hills was amazed at the quaint simplicity, the quiet dignity, and the really beautiful hospitality of a mountain home.

Blue Ridge Industrial School had its beginning before the days of the automobile, which is saying much in few words. The little country stores carried slim assortments of goods and it would have been easy to buy one of them out of stock with a large purchase. Supplies had to be hauled from Charlottesville in a road wagon and two weary days allowed for the trip. A tract of land at the foot of Bacon Hollow had been purchased and though it possessed possibilities as to orchard and pasture lands, there was much to be desired in the way of fertile lands for the large crops necessary.

So far as the people of the community were concerned, their coöperation at first could not be entirely counted on. Many were indifferent, some openly hostile.

The openly hostile grew amazingly inventive and what they failed to proclaim in regard to the purposes and practices of the school was what they failed to think of. The monotony of life was stirred to its depths, at least.

But to make a long matter short, the Blue Ridge Industrial School, in spite of isolation, unproductive lands, prejudice, and a sort of will-

o'-the-wisp financial support, grew and, in things more fundamental than money, prospered. Year by year, land was cleared, buildings went up, the student body grew, and confidence replaced prejudice. Today the school's enrolment is nearly two hundred. A sort of "Don't stop to mark time" policy worked itself out. Dr. Mayo seemed to feel instinctively that any standing still would inevitably mean going backward. When there was not money to complete a building it was partly completed and what was usable was put to immediate use. In 1910 the most advanced pupils had gone as far as the sixth grade. In 1912 there was a high school department. In

1918 the first graduating class received diplomas. In 1926 the school was put on the state's accredited list. The same year regular courses in agriculture, home economics, and handicraft were introduced. A few years later, commercial



ADMINISTRATION BUILDING AND HEADMASTER'S HOUSE



THE CHAPEL

courses were offered and training in shop work for the boys. But during all these years of curriculum development, indeed from the very beginning, boys and girls were given daily practical instruction in the various forms of industrial work necessary in the day's routine.

THE WORK of the school has a wide scope. Both boys and girls are received and ages run from six to twenty-six or thereabouts, when now and then a student that old cares to continue his studies. A pupil may be an ambitious and promising student or he may be a knotty problem that many have already failed to solve. He may come from some lonely mountain hollow, where life is an all too calm backwater, or yet again from some crowded city section which presents a life too tempestuous for the best interests of ordinary youth. Members of the faculty are from all parts of the country: north, south, east, and west are represented. Class work continues during both winter and summer, and at no time does the school neglect either the physical, mental, or spiritual life of its pupils.

The daily life of the school is worth considering—interesting in its simplicity, yet stimulating in a certain infinite variety which it possesses. The day's activities for one of the girls may represent an interesting variation in occupation. She may get up at 5 o'clock to help get breakfast. Pancakes for a hundred and twenty! And forty of them are unfailingly hungry boys.

This girl and her associates cannot afford to let grass grow under their feet. Seven-thirty finds her at the school assembly and half an hour later she is in the classroom learning a law of science or following the fortunes of Macbeth in her English work. Still later she is at the handicraft shop working out the delicate pattern of a hooked rug. More classes, a hike perhaps, or the practising of a play, study hall after supper—and in between, any little odd tasks which the needs of the moment may demand. And so the day goes.

For the public-spirited man or woman who is interested in good citizenship, and in American youth as the starting point of our country's future welfare, the Blue Ridge Industrial School presents opportunity as a field for effort. For the man or woman who has little to give in time or money, it also presents opportunity, for the work has been built up upon a multiplication of small but persistent efforts and the school knows how to turn such to account.

The school today, in the face of financial uncertainty, dares plan great things for the immediate future—a new dormitory for small boys (the old building is an unanswerable argument in favor of the new); an addition to the hospital, distressingly overcrowded in any emergency; a new grade school building to replace the one now in use, which was built for other purposes and hence has never been adequate. These and other improvements are needed and have been needed for years.

Boys and girls of Blue Ridge Industrial School are self-reliant young people, even though they share in common with all youth a carefree attitude toward life's emergencies. They do much to meet their own expenses, working between classes and after classes at whatever tasks present themselves.

Visitors to the school are rewarded for coming. There is much to interest the average person—certainly if he or she is interested in boys and girls. The school is fortunate in its natural surroundings, and in spring, especially, the hills enclose a small world of pure beauty.

The best asset Blue Ridge Industrial School has ever had has been the interest and faith of those who have recognized its possibilities. It will grow in future in direct proportion to the growth of that same faith and interest.

Churchwomen Today

Ada Loaring-Clark

Editor

Youth and the Forward Movement

JANUARY AND FEBRUARY are being specially devoted to the young people of the Church in that the Forward Movement will be specially emphatic in developing our organizations for young people. Bishop Hobson characterizes this important Movement as being "ourselves, all that we are and have, at Christ's command and in obedient service." Every Churchwoman vitally interested in young people will do her best to impress this important fact upon all those young people who come under her influence.

As the Church gives a definite, courageous program, youth will follow, for youth offers and presents to Christ and His program its soul and body, its strength and its heart. We are told that "Youth dares to follow Christ by creating within itself a new person and believes that Christ does have a vital relationship to youth."

We are asked to have a place for the Forward Movement on the program of every diocesan meeting. Many of you have already done this; but if you have not please plan to do so. Write the Rev. Smythe H. Lindsay, 223 West Seventh street, Cincinnati, Ohio, for the names of available speakers.

The Second Province

THE Young People's Fellowship of the second province has given considerable thought to the Forward Movement. At the conference held at Skaneateles, N. Y., the theme considered was The Challenging Forward Movement, led by the Rev. R. S. Lambert of Cincinnati, Ohio. From the standpoint of both inspiration and method it was a very worthwhile and helpful week-end. Miss Marjorie Meeson, the president, says:

"We asked all the leaders to follow through with this theme, or the like, in the diocesan organizations so that every chapter will become conscious of this great Movement in our Church and help share the Church's work. This has been done in the diocese of Newark successfully. The provincial Commission will be holding another meeting during February when I shall see if we can't bring this matter before the leaders again in the form of program material both about the Church and the mission field."

Quiet Day

A QUIET DAY, or as it is named by the committee, A Day of Perpetual Intercession, was recently held in the Cathedral of Springfield, Massachusetts. It was found to be of especial benefit to the women of the Cathedral and over one hundred availed themselves of the privilege of serving during one of the half-hour periods. Such days are being held in our churches more frequently in the hope that they will develop the spiritual life of the participant and of the parish generally. A World Day of Prayer will be observed on February 28th, the first Friday in Lent. This is one day when we can join with all who profess and call themselves Christians in a bond of union in prayer.

All material for this day can be obtained from the Book Store, 281 Fourth Ave., New York, N. Y. The impress of a Quiet Day is always widely felt and permeates far outside the parish. We cannot measure the extent of its influence.

Books of the Day

Edited by Elizabeth McCracken

A Very Able Book on Apologetics

THE IDEA OF SALVATION IN THE WORLD'S RELIGIONS. By J. W. Parker. Macmillan. 1935. \$2.25.

THIS IS AN exceptionally able book, all the more striking as coming after an unnecessarily modest disclaimer. The author introduces himself as a "rural parish priest," with many varied duties and little apparatus or time for specialized studies. But there is little need for Mr. Parker to launch his little volume on the world's tides "with fear and trembling."

The plan of the book is comprehensive and original. The author analyzes the doctrine of Salvation as implying five main features. These are: Relief from pressing material wants; the overcoming of the dread of evil powers; the obtaining of release; the winning of freedom from sin; and the discovery of a Way of Life. Under each of these heads he discusses the attitudes of various types of religion, beginning with the lower cultures and rising step by step to the teachings of the historic faiths, culminating in Christianity. In the concluding chapter he shows Christ as the Incarnate Son of God and Christianity as the complete revelation of all the several features of salvation toward which man has been striving from the beginning.

The volume is one to be recommended to every student of Christian apologetic, and particularly to those engaged in missionary work. After a careful reading the conclusion is inescapable that "when reason, faith, worship, and conduct go hand in hand, any man, or woman, or child, of any color, race, climate, age in history, or degree of civilization, may find in Jesus Christ, crucified and risen, the Incarnate Son of God Most High, Perfect God and Perfect Man, all that his soul needs, all that the greatest and noblest heroes of Religion in their manifold ways have hoped for and partially experienced, a Salvation full and free, given by God out of His all-sufficing and Eternal Love."

HERBERT H. GOWEN.

Abbot Chapman on Prayer

ABBOT CHAPMAN ON PRAYER. A reply to an article in the *Month* for June, 1935. By Dom Roger Hudleston, O.S.B. Reprinted from the *Dowds Review*, Vol. LIII, 1935. Sheed and Ward. Pp. 20. 15 cts.

SHORTLY AFTER the publication of *The Spiritual Letters of Dom John Chapman*, there appeared in the Jesuit periodical, the *Month*, a devastating criticism of his teaching by Archbishop Goodier, S.J., a well known writer on subjects relating to the spiritual life. This pamphlet is the reply of the editor of the *Letters*, prefaced by a gracious letter from the Archbishop in which he seems to accept the explanations offered. The line of defense is chiefly that the passages quoted and criticized were taken out of their context; also that the special and often unknown circumstances of the correspondent should be taken into account, and finally, that Dom Chapman, being an "incorrigible jester" must not always be taken seriously. It would seem, especially in the light of the last admission, that it would have been well had Dom Roger Hudleston edited the letters with a view to the effect of such jesting upon the reader. For instance, it is not possible altogether to defend the statement: "On the whole, all the theologians, Jesuits and Dominicans, are inclined to look upon 'mysticism' as some freak on God's part"; even if the context be given and the paragraph completed, "the Jesuits (like Suarez) making it miraculous, the Dominicans regarding it as a special gift of the Holy Ghost, not ordinary." It is difficult to understand how miracles or gifts of the Holy Ghost could be treated as "freaks" on God's part. This use of the word freak indicates the Abbot's whole attitude toward mysticism.

The Archbishop in his article made no criticism of Dom Chapman's peculiar ideas as to the essential nature of the mystical experience as expressed in the following quotation from the *Spiritual Letters*: "You see, I don't think either the act or the fact of contemplation is *supernatural*—only unusual, 'preternatural.' But it is a vehicle of grace, just as the rest of the soul is" (page 77).

There is an outstanding controversy between two opposing sets of writers on spiritual matters, represented by the Jesuit, Père Poulain, on the one hand and on the other by the Dominican, M. Garrigou-Lagrange, of the Collegio Angelico in Rome, and editor of *La Vie Spirituelle*. The former teaches that the mystical experience is extraordinary *per se*, and the latter maintains that it is the normal flowering of the ordinary life of grace, and only extraordinary because rarely attained in this life. With a few exceptions the writers on both sides hold that the phenomena of voices and visions, ecstasy and raptures, are non-essential, although frequently found in mystics. They all teach that the essential characteristic of mysticism lies in the passivity of the soul under the action of God. Dom Chapman introduces into the problem the "new point" as he himself terms it that "mysticism is essentially only preternatural, but like natural things is used by grace." He seems to hold therefore that the essential element in the mystical experience lies in the natural or preternatural endowment of the mystic. This teaching is not to be found in St. Thomas Aquinas or St. John of the Cross, the two classical authorities most frequently cited in this controversy. In the terms of scholastic theology, it lies in the action of the Holy Spirit upon the threefold "faculties" of man, the memory, the understanding and the will, with no mention of a "preternatural faculty." It might well be that this latter "faculty" is the necessary basis of some of the non-essential mystical phenomena of voices and visions, etc., but surely not of the essential mystical experience.

It is obviously impossible in a brief review to comment in particular upon the numerous points dealt with in the pamphlet, which we advise the owners of the *Letters* to purchase and study. It is of value as challenging thought on the subjects discussed and criticized. The article in the *Month* is also for the same reason worth attention in connection with the reply.

MOTHER MARY MAUDE, C.S.M.

The Sacraments and the Church

THE SACRAMENTS AND THE CHURCH. By Henry De Candolle. Mowbray. Pp. 174. \$1.20.

THIS IS a splendid little book. The author, who is chaplain of the Theological College at Chichester, in England, and speaks both as parish priest and theological teacher, develops in a popular but scholarly manner the conception of the Church as the Body of Christ, and the sacraments as organic parts of her life.

His discussion of the nature of the Church as part of the Christian Gospel and not an after-thought; as the organ of God's redemptive purpose today, and not merely an association of like-minded religious folk—all this is excellent. He writes very helpfully about the sacraments of initiation, baptism and confirmation; and has a sane outlook on the ministry as functional to the priestly Church. There are two chapters on the Eucharist, one discussing the theory of the sacrament, and the other quite practical and discussing problems that will be of interest to the parish priest. We are especially pleased to see that he links sacrifice and communion in his treatment of the Eucharist.

This book will be useful in discussion groups, and may be given to lay people who desire a modern, on the whole liberal, but soundly Catholic presentation of the place of sacramentalism in the life of the Church.

W. NORMAN PITTINGER.

The Church and the Hour

THE CHURCH AT WORK IN THE MODERN WORLD. William Clayton Bower, Editor. University of Chicago Press. 1935. \$2.00.

A UNIVERSITY OF CHICAGO publication, these essays, by eight different authors, are unequal in value, the most searching perhaps being those by the general editor, on *The Growing Point of Christianity*, *The Church as Educator*, and *Facing the Future*. Shailer Mathews and Shirley Case are also, as one expects, excellent. A quotation from Dr. Bower well suggests the animus of the book: "It is increasingly clear that the Church is attempting to carry on its work in the modern world with an equipment of ideas, procedures, and in-

stitutions, that arose out of a past from which we are rapidly moving away." The sense of change is, one may almost say, an obsession with the authors, and religion appears as largely, if not chiefly, concerned with throwing off the burdens of the past. Not only are theological formulæ commonly assumed to be a dead weight; the Church appears merely as a collection of well-meaning people, never as the Mystical Body through which the influx of a Divine Life may pass. Worship, it seems, if directed toward a Transcendent God, "infects the very idea of divinity with a desire for adulation from servile subjects"; a conception which "is no longer in keeping with the highest moral character." An entirely new type of ceremonial and symbolism is therefore requisite; but such, in these essays, is hardly forthcoming.

The truth is, that the writers are nearly all permeated by the thought that, as Prof. Wieman is saying, the future conflict will be not between religion and science, but between two types of religion, naturalistic and supernatural; and the balance here tips toward the former. Permanent elements in either faith or worship are minimized. Yet, from the point of view of relations with eternity, human needs do not differ so much from culture to culture, and the most ancient formulæ or ceremonies may conceivably enshrine an experience of reality quite too precious for the soul to discard. And for many of us, religion is still more than "the integration of personality around some large commanding social purpose," nor is God identified with the behavior of the universe.

Apart from their implicit assumptions, the essays abound in sagacious practical suggestions. Protestantism appears in them as vital, and keenly aware of its opportunities and its problems. Particularly good from the practical point of view are the essays on *The Task of the Preacher*, and on *The Church as a Missionary Agent*. One turns away from the book rather sadly, to be refreshed by the Catholic faith in a vast sphere of energy beyond the confines of our human vision, whence creative and redemptive forces flow forever into human life. Yet in this epoch of accelerated change, the Church certainly needs to watch its step; and, for the discriminating, this book has help to offer.

VIDA D. SCUDDER.

The Ancient World

THE ANCIENT WORLD: A Beginning. By T. R. Glover. Macmillan. 1935. Pp. viii-388. \$2.50.

DR. GLOVER is one of the really great authorities on Greek and Roman antiquities; and here he has yielded to the impulse to give a popular introduction to the culture and life of the ancients. A clever and rather chatty style makes his book delightful reading; and, while it does not fulfil the requirements of the scholar, it is stimulating and vigorous. In studying geography, he tells us, we should keep in mind "the three R's"—ranges, rivers, and roads. As time goes on and families increase in number, we are confronted by "the three C's"—clan, canton, city. Needless to say, the element of historical geography plays a large part in the work.

Primeval man, the Greeks, the Romans, the Hebrews, and the first Christians all enter into the discussion. Anecdotes, contemporary pictures, and quotations from the old poets and historians live up the picture. That there is a certain progress throughout history, the author is convinced; but he does not care to force his convictions on the reader. "The story is a greater and a more moving one than any one man can tell; and there is nothing better than that a man read it for himself, wherever he find it, and see what it means for himself."

EDGAR L. PENNINGTON.

The New Deal From the Left

THE GAY REFORMER: Profits before Plenty under Franklin D. Roosevelt. By Mauritz A. Hallgren. Knopf. \$2.75.

HERE WE HAVE an acute criticism of President Roosevelt's efforts in connection with the New Deal presented from the point of view of the far "left," perhaps not the extreme left but far enough on that side to present the views of those who feel that the New Deal has failed or is failing because it does not go far enough. The thesis of Mr. Hallgren is that "the Bourbon gods were kind to American capitalism when they put this country gentleman in the White House." He writes from the point of view of one who believes that "the President is ready to do or die (or at least to let millions of young Americans die) to guard the capitalist state and

all its interests from attack from without." It runs very much along the lines of the recent declaration put out by the National Religion and Labor Foundation which praised the President for his forays into Socialism such as the T.V.A., but "views with alarm the state of the nation and gravely suggests that he has not gone far enough toward abolishing the profit system." Some idea of Mr. Hallgren's general attitude may be gathered by the fact that for several years he was associate editor of the *Nation*, although since 1933 he has been on the editorial staff of the *Baltimore Sun*. His book is not a mere diatribe, but a logical presentation of his point of view based upon his observations as a newspaper man in Washington, New York, and in various other American cities.

CLINTON ROGERS WOODRUFF.

Artist and Monk

IN QUEST OF BEAUTY. By Dom Willibrord Verkade, O.S.B. Kenedy. 1935. Pp. ix-292. \$2.00.

THERE IS BEAUTY and strength shown in the portrait which forms the frontispiece of this book, and there is beauty of soul revealed in the writing of the story. It begins with the entrance of the author into the Benedictine abbey of Beuron, noted for its school of art. The young artist Verkade was a Hollander of a Mennonite family who found his way into the Catholic Church as a result of his unresting quest for God. Since he lived on the European continent this meant, of course, his submission to Rome. He takes up his narrative at the point where he left it in an earlier work, entitled *The Yesterdays of an Artist Monk*, and carries it down to the present day at which time he finds himself a white-haired veteran.

The tale gives a delightful picture of life in a Benedictine monastery, and, since he was sent far and wide to execute commissions for his monastery, it also gives descriptions of life in Italy, Austria, and the Holy Land, with glimpses of famous artists and writers who are among Dom Verkade's acquaintances. There are some interesting discussions on matters connected with his art, but not very much about his own inner spiritual life, except for a reference to a conflict of the artist and monk within himself. This took place when he was for more than a year plunged back into the art world in Munich, whither his community had sent him for purposes of study. After his return to the monastery the outcome of the conflict proved to be a unified personality. He shows unmistakably that his life had been on the whole very happy and fruitful, in recognition of which the book ends on a note of thanksgiving. The translation, although evidently the work of a foreigner, with occasionally quaint linguistic effect, is on the whole fluent and readable.

MOTHER MARY MAUDE, C.S.M.

ACKNOWLEDGMENTS

[Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., with notation as to the purpose for which they are intended.]

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NEWS OF THE CHURCH

W. Michigan Elects Rev. L. G. Whittemore

Rector of Grand Rapids Church
Chosen to be Coadjutor of Western Michigan on First Ballot

GRAND RAPIDS, MICH.—The Rev. Lewis Bliss Whittemore, rector of Grace Church, Grand Rapids, and president of the standing committee of the diocese of Western Michigan, was unanimously elected Bishop Coadjutor of Western Michigan, following his election by a concurrent majority of clergy and lay delegates on the first ballot, at the 62d annual convention of the diocese, assembled in St. Mark's Church, Grand Rapids, January 23d. He has accepted the election.

The Rev. Fr. Whittemore was born in Hartford, Conn., in 1885 and received his early education in the public schools of that city. He received the degree of Bachelor of Arts from Yale University in 1907. The next five years were spent in the Philippines under Bishop Brent—three years in government service as supervising teacher of schools, and two years as master in Brent School, Baguio, under the Rev. Dr. R. B. Ogilby, now president of Trinity College.

Returning to America, he entered the Episcopal Theological Seminary at Cambridge, from which he received the degree of Bachelor of Divinity. He was ordained deacon in 1915 and priest in 1916 by Bishop Lawrence. After serving as curate at Christ Church, New York City, he was assistant rector of Calvary Church, Pittsburgh, from 1917 to 1923. The next three years he was rector of Trinity Church, Detroit, where he made an extensive study of the week-day religious school. In 1927 he became rector of Grace Church, Grand Rapids, where his work in developing that parish, which is today the largest in the diocese, and in community service has been outstanding.

Fr. Whittemore also was a member of the national Department of Religious Education for six years and chairman of the provincial department for a similar period. Since coming to Western Michigan he has served continuously as a member of the standing committee and executive council, and has represented the diocese at every provincial synod and in the General Conventions of 1928, 1931, and 1934.

NOTED IN WELFARE WORK

He has identified himself with numerous community activities and has been prominent in the social welfare field as a leader and promoter of volunteer social service. He organized the volunteers' committee for the enrolment and training of men and women for social welfare service in the community, and was one of the leaders in

(Continued on page 144)



THE REV. L. B. WHITTEMORE
Bishop Coadjutor-Elect of Western Michigan

Photo by Merrill Coulter, Grand Rapids, Mich.

Parish Ousts Warden and Vestry, Supports Rector

Members of New York Church Say Vestry
Should Represent Majority

NEW YORK—The parishioners of Christ Church in the Bronx took an unusual action at a parish meeting on January 14th, when they elected a new senior warden and new vestrymen, on the ground that those in office had not represented a majority of the members of the parish when they requested the resignation of the rector, the Rev. Raymond E. Brock, in November last. The conflict is between the few old residents of the neighborhood and the many new families that have settled in the parish.

After electing the new warden and vestry, the parish meeting voted that the vestry be requested to ask Fr. Brock to withdraw his resignation and to remain as rector. It is expected that the vestry will do this at its first meeting, to be held on February 11th.

Fr. Brock, in speaking of the situation,
(Continued on page 146)

Rev. K. M. Block Elected Coadjutor of Kansas

TOPEKA, KANS.—The Rev. Karl M. Block, rector of St. Michael and St. George's Church, St. Louis, Mo., and secretary of the executive committee of the Forward Movement Commission, was unanimously elected Bishop Coadjutor of Kansas on the first ballot at the diocesan convention January 27th.

Dr. Clingman Chosen as Kentucky Bishop

Bishop-elect Noted for Participation
in Religious and Civic Affairs;
Elected on First Ballot

LOUISVILLE, KY.—The Rev. Dr. Charles Clingman, rector of the Church of the Advent, Birmingham, Ala., was elected Bishop of Kentucky on the first ballot at the annual diocesan convention held here January 23d. The Rev. Dr. Clingman received 12 clerical votes out of 21, and 16 lay votes out of 24.

Previous to the meeting of the convention, communicants of the diocese had been invited to submit names of candidates whom they desired as Bishop to a committee who would look into their qualifications, and some 28 names were suggested.

Three of these were nominated by the committee: Dr. Clingman, Bishop Binsted of Tohoku, and the Rev. Dr. C. C. J. Carpenter, rector of St. John's Church, Savannah, Ga.

The program had arranged for the election to take place in the Cathedral following a Communion service to give added sacredness and solemnity to the act. However, some of the laymen objected to this arrangement on the ground that they would not feel as free to speak, so on motion it was decided to hold the election where all business sessions are held in Bishop Dudley Memorial Hall of the Cathedral House.

The Rev. Dr. Clingman was born at Covington, Ky., January 19, 1883, the son of Charles Clingman and Mary Ellen Hartsough Clingman. He attended public schools at Covington, and received the degree of Bachelor of Arts from Kenyon College in 1905. In 1931 his alma mater bestowed on him the degree of Doctor of Humane Letters. He graduated from the Virginia Theological Seminary in 1908, and received the degree of Doctor of Divinity from that institution in 1928.

Dr. Clingman married Elizabeth Florence Core of Fort Thomas, Ky., in 1900. They have one son, Robert Core Clingman.

Dr. Clingman was ordained deacon in 1907 and priest in 1908. Since then he has been rector of St. Paul's Church, Newport, Ky., the Church of the Incarnation, Dallas, Tex., Trinity Church, Houston, and the Church of the Advent, Birmingham, Ala., to which he was called in 1924.

He is a member of the standing committee and executive committee of the diocese of Alabama. During the War he was engaged in Red Cross service. He has been a deputy to General Convention seven times, and has been chairman of the department of public welfare of Jefferson and Birmingham Counties, Alabama.

He has held other important positions in civic and religious affairs, is a member of Phi Beta Kappa, and a Mason.

Dr. Kagawa Speaks in New York City

Noted Japanese Coöperative Leader
Addresses Meeting at Cooper
Union, Many Religious Groups

NEW YORK—Dr. Toyohiko Kagawa arrived in New York on January 24th, and was met by a large delegation representing coöperatives of every sort. In reply to the questions of the press, Dr. Kagawa declared that there was no danger of war between Japan and the United States. "Ninety per cent of the intellectual people of Japan are against war with anyone at all, and the labor groups are opposed to the war spirit wherever it is seen."

Dr. Kagawa was the guest of honor at a luncheon at the Hotel St. George, Brooklyn, where he was welcomed by the Rev. Dr. S. Parkes Cadman, the Rev. Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches; the Rev. Dr. Robert W. Searle, general secretary of the Greater New York Federation of Churches; and Bishop Larned, Suffragan of Long Island, who presented greetings from Bishop Stires. In the afternoon and evening, other meetings were held in Brooklyn, at which Dr. Kagawa spoke.

On the following afternoon, Dr. Kagawa addressed a meeting of peculiar interest to him. This was a meeting of American coöperatives, held at Cooper Union. A large section of the audience was composed of members of the Coöperatives, an organization in the city. The remainder of those present were all believers in the principles of coöperation. Some of these were Christian radicals; others were Jewish Communists. Dr. Kagawa made an address and answered questions. The meeting lasted for two and one-half hours. After sketching the development of the Coöperative Movement in England, he went on to say:

"In 1900 the Japanese government started the Coöperative Movement, but I find the government Movement lacking in idealism. I entered the Movement in 1918, by organizing city laborers into consumers' coöperatives, because I came to believe Christian coöperation, rooted in love and brotherhood, is an instrument for bringing the Kingdom of Heaven on earth.

"The Coöperative Movement made rapid progress in Japan because of the prevailing poverty. Japan is ahead of America in poverty. When you become poorer you will feel the need of coöperatives. Pauperism is due to (1) national calamity (typhoon, earthquake, etc.); (2) physical weakness; (3) mental weakness; (4) moral weakness. We can never stop these. Therefore, we shall have poor people to the end of the world. Therefore, we need insurance coöperatives. The best way to help the poor in this country is by insurance coöperatives.

"There is need of more education for coöperation. We cannot construct a good social order in a day. A new economic order comes by evolution but evolution alone cannot produce it. Revolution does not improve the economic order. I oppose any kind of force in the attempt to bring about a new order.

"There are seven forms of the Coöperative Movement which we need in an inter-

Ohio Churches Must Pay Sales Tax, is New Rule

CLEVELAND (NCJC)—The churches of Ohio must collect a 3 per cent sales tax on dinners sold as well as on all articles which may be sold in fairs and bazaars. This is the latest ruling of R. P. Barthalow, chief of the sales tax division of the Ohio State Tax Commission.

Ohio is entering its second year of the 3 per cent sales tax. During 1935 the churches were exempted from the tax on articles and dinners sold but were required to pay it on purchases. The new interpretation requires all churches which conduct suppers, fairs, bazaars, or sell items from door to door to take out vendors' licenses and collect the proper tax from the customer. The tax is collected on items costing 9 cents and more.

locking and international system to guarantee peace and plenty for all. They are: (1) the producers' coöperatives; (2) the consumers' coöperatives; (3) the credit union; (4) marketing coöperatives; (5) utilities; (6) insurance coöperatives (including all forms of social insurance); (7) mutual aid. The last includes everything in philanthropy and charity not covered by the insurances.

"All the causes of war are economic. We must abolish the causes of war before we talk about disarmament. Start the Coöperative Movement and use religious enthusiasm to abolish the causes of war.

"We say that we are religious. Let us apply that religion to industry, to other nations, to all there is. Religion is the solution. The Coöperative Movement is religion in action among men."

Dr. Kagawa spoke at St. Bartholomew's Church on Sunday afternoon, January 26th. During the early part of the week of the 26th he spoke before many religious groups. Everywhere, he made a deep impression.

Funds Obtained for Forward Movement Manuals in Braille

CINCINNATI—The blind this Lent will be able to obtain copies of the Forward Movement manual of meditations and Bible readings, *Forward — Day by Day*, in Braille.

Bishop Hobson of Southern Ohio, chairman of the Forward Movement Commission, has raised sufficient funds to make this possible.

He announced at the recent meeting of the Forward Movement Commission his intention of seeking funds for this purpose, that the blind might have their own copies of the manual, and not be forced to depend on others to read the meditations to them.

California Church Dedicated

SAN LEANDRO, CALIF.—All Saints' Church, formerly St. Mark's, was dedicated here January 26th, the Ven. W. R. H. Hodgkin, archdeacon of the diocese of California, celebrating Holy Communion. The buildings of All Saints' were moved here from their former location in Elmhurst. The Rev. James M. Malloch is in charge of services.

G. W. Wickersham Dies of Heart Attack

Noted for Lifelong Battle Against
Crime; Was General Convention
Deputy and Cabinet Member

NEW YORK—The Hon. George W. Wickersham, Attorney-General of the United States during the Taft administration and chairman of President Hoover's National Commission on Law Observance and Law Enforcement, died at 1:15 o'clock Saturday afternoon, January 25th, while riding in a taxicab. He was 77 years old.

WAS INTERNATIONALLY FAMOUS

Internationally famous as a former Cabinet member, as head of President Hoover's national survey of crime and law enforcement and for many other public services, Mr. Wickersham nevertheless found time to render distinctive service to the Church he loved. He was senior warden of St. George's Church, a member of the diocesan convention and of General Convention, and former chairman of the Federal Council's Commission on International Justice and Goodwill.

Mr. Wickersham was an idealist who fought hard for things that he thought worth while, as the account of his death in the New York Times rightly said, adding that his attitude in favoring the League of Nations, the World Court, disarmament, and international conciliation bore that out. He was also a reformer, who bitterly attacked the systems of law enforcement in this country and pleaded for more humane treatment for prisoners.

TREMENDOUS CAPACITY FOR WORK

Mr. Wickersham had a tremendous capacity for work, and whatever he undertook he carried out with a thoroughness that was one of his most marked characteristics.

It was partly for that reason and partly because of his integrity and ability that President Hoover appointed him chairman of the National Commission on Law Observance and Law Enforcement, which was more popularly known as the Wickersham Commission. During two years, from 1929 to 1931, Mr. Wickersham and the other members of his commission delved into every conceivable angle of criminal law observance and enforcement, and while the celebrated report on prohibition became the magnum opus of the commission, there were no less than fourteen reports containing 1,600,000 words when the work was ended on June 30, 1931.

Mr. Wickersham is survived by his widow, the former Mildred Wendell; a son, Cornelius W. Wickersham of Cedarhurst, L. I., and two daughters, Mrs. Henry Ives Cobb, Jr., of Mount Kisco, and Miss Constance Wickersham.

Funeral services were held Tuesday noon, January 28th, in St. George's Church, Stuyvesant Square and Sixteenth street. Bishop Manning conducted the burial service.

Many Bishops Ask Torok Case Review

62 Approve Letter Signed by Seven Bishops Requesting Dr. Torok to Eschew Episcopal Functions

NEW YORK—Bishop Manning of New York has stated that 62 bishops have replied to the letter dated January 13th and signed by the Bishops of New York, Pittsburgh, Erie, Indianapolis, Colorado, Albany, and New Jersey and sent to all the bishops of the American Episcopal Church, stating in very strong terms that they agree with the letter in all its points and wish to join with the bishops who signed it in requesting Bishop Torok to abstain from all episcopal functions until the next meeting of the House of Bishops. It has been noted that, in the letter from Bishop Wilson of Eau Claire to the Presiding Bishop in behalf of Bishop Torok, Bishop Torok asks to be "relieved of any faculties to participate in consecrations or ordinations"; no mention is made of confirmations or episcopal acts other than consecrations and ordinations.

A considerable number of other bishops in addition to these 62 wrote that, while they strongly disapproved of the manner of reception of Bishop Torok, they did not wish to sign the letter nor to ally themselves with it; they preferred to wait, they said, for further explanation and elucidation from the House of Bishops. Three or four others replied that they would not join in the protest, being quite willing to leave the whole matter in the hands of the Presiding Bishop and Bishop Wilson.

The point was emphasized by Bishop Manning, in speaking of the matter, that in his opinion the Constitution and Canons do not permit the matter to be so left. It is, he said, a serious problem in Church law, which must be decided quite impersonally according to the rulings made by the whole Church and incorporated in the Constitution and Canons.

The question has aroused unusual interest in New York. From the time when the discussion opened, early in December, interest in it has not lessened. It is reported on reliable authority that several of the clergy, instead of asking the Archbishop of York, during his visit at that time, about the state of the Church of England, inquired of him as to whether he thought Bishop Wilson had been within his rights in receiving Bishop Torok. In practically every Church gathering the question has been debated. The letter of January 13th has increased the discussion.

Five Nations in Bible Translation

NEW YORK—Among the recent publications of the American Bible Society is the revised Ponape New Testament and Psalms which will be used in Ponape, the largest of the Caroline Islands. Five nationalities are participating in this project: translated by Germans, printed in England, financed by Americans, distributed by Japanese, and used by Ponapansians.

Liberia Bishop-Elect to be Consecrated Feb. 20th

NEW YORK—The Presiding Bishop has taken order for the ordination and consecration of the Rev. Leopold Kroll, Bishop-elect of the missionary district of Liberia, as follows:

Time and place: Thursday, February 20, 1936, 10:30 A.M.; Cathedral of St. John the Divine, New York. Consecrator, the Presiding Bishop. Co-consecrators, the Rt. Rev. the Bishop of New York, and the Rt. Rev. Robert Erskine Campbell, D.D., former Bishop of Liberia. Presenters, the Rt. Rev. Arthur Selden Lloyd, D.D., and the Rt. Rev. the Bishop of New Jersey. Preacher, the Rt. Rev. the Bishop of Haiti.

C.L.I.D. Conference to be Held at Baltimore

General Subject Will be "The Church, Democracy and Fascism"

NEW YORK—The annual conference of the Church League for Industrial Democracy, which for the past few years has been held in New York, will be held this year in Baltimore, Md., February 22d and 23d. The general subject of the conference is The Church, Democracy and Fascism. The program is as follows:

February 22d, 1 P.M., luncheon in the ballroom of the Y. W. C. A., with report of the executive secretary, the Rev. William B. Spofford. From 2 to 5 P.M., general conference at Emmanuel parish house, on The Political Movement and Its Relationship to the Church, a report of the Baltimore chapter with discussion. At 5:15, devotions in Emmanuel Church. At 6 P.M., dinner meeting in the ballroom of the Y. W. C. A., to consider two topics: The Labor Movement and Its Relationship to the Church, presented by the Rev. Dr. Norman Nash, chairman of the Boston chapter; and The Coöperative Movement and Its Relationship to the Church, presented by Stanley Matthews, chairman of the Cincinnati chapter. Spencer Miller, Jr., will then speak, summarizing the day.

Sunday, February 23d, 11 A.M., services in the Baltimore churches with visiting C. L. I. D. preachers. At 1 P.M., meeting of the executive committee and the chapter council. At 3 P.M., Baltimore open forum, on The Task of the Church Today, the speakers being Miss Mary van Kleeck, the Rev. Dr. Daniel A. McGregor, and the Rev. William B. Spofford.

New Principal for Australian Theological College Chosen

SYDNEY, AUSTRALIA—The Rev. T. C. Hammond of Dublin has been appointed principal of Moore Theological College, Sydney, in succession to the late Archdeacon D. J. Davies, who died a few months ago. Some years ago the Rev. Mr. Hammond was in Australia on a lecturing tour and he greatly impressed many of the clergymen of the diocese.

Moore College is the oldest theological college in Australia. It was founded in 1856 and many students have passed through their training there.

Russians Meet With Anglicans at Paris

Conference of Fellowship of St. Alban and St. Sergius Attended by Many Religious Leaders

PARIS—From December 30th to January 3d there was held at Quincy, near Paris, the first conference of the Fellowship of St. Alban and St. Sergius to take place under Russian auspices. About thirty came over from England, among them being the Bishop of Southwark, Bishop Frere, Canon Moreton, the Rev. W. G. Peck, the Rev. Michael Ramsey, and others. The general subject was, The World's Challenge to the Church. Fr. Peck and Fr. George Florovsky read papers on Secularism and the Christian Witness; similarly, two papers, English and Russian, were read on the subject, The Christian Basis of Social Life, by Miss Knight-Bruce and Prof. Berdyaev.

UNUSUAL SERVICE HELD

On January 1st the conference went to Paris, and held a Solemn Litany in English in the Russian Cathedral of Alexander Nevsky, Rue Daru. This was the first time that an Anglican service had been held in the Russian Cathedral, and it drew a large crowd, coming as it did just after the Orthodox Liturgy. It is by such services as this that the Orthodox get to know the worship in the Anglican communion, and, of course, *vice versa*.

After the service the whole party visited the theological academy, where they had lunch, then went to the Russian Center of the Student Christian Movement and the Y. M. C. A., where there were exhibits of the Russian theological and philosophical works published by the Y. M. C. A. Press and of the correspondence school and technical institute; later they visited the movement's building where unemployed Russians are taken care of, and the new building where the movement's activities with students, boys and girls, and the Church school are conducted. At 7 they had supper at the women's hostel conducted by Sister Mary Skobtsova, which is also the center of the Orthodox Social Work and Home Mission.

EDITOR'S NOTE: A more extended account of some aspects of the conference is given in an article in this issue by Fr. Peck entitled "Russia in the West."

Methodist Laymen Like Status Quo

LOS ANGELES (NCJC)—The Methodist Laymen's Committee have sent out a plea advising 100,000 Methodists of Southern California to support the present economic order. This action resulted from the recent step taken by the Methodist Conference session held at Long Beach where a report was adopted favoring the establishment of a "coöperative order" instead of the "profit system of American economics." The report aroused the anger of conservative laymen and as a result the Laymen's Committee addressed a letter to 5,000 Church officials of this area protesting against the report.

Bishop Perry Asks Prayer for Russians

Letter by Presiding Bishop, Sent to
Every Bishop, Asks Intercession
for Loyal Orthodox

NEW YORK—The Presiding Bishop has sent a letter to every bishop of the American Episcopal Church, earnestly requesting him to appoint in his diocese or district a day or days of intercession for the faithful members of the Russian Orthodox Church in Russia, and for the Russian Theological Academy in Paris. In addition, the Presiding Bishop has drawn up a proposed form of service, suggesting that the several bishops authorize it for use. The day proposed for the inauguration of this devotional exercise is Sexagesima Sunday, February 16th.

Paul B. Anderson, secretary of the Paris Advisory Committee of the Academy, is in the United States for the two months of January and February, in its behalf. Mr. Anderson is speaking before various assemblies and conferring with smaller groups and individuals. He is in close touch with the Presiding Bishop, who is the honorary president of the American general committee, and with the members of the local committees in New York, Boston, Philadelphia, Providence, and Baltimore. Mr. Anderson is making his headquarters at the General Theological Seminary.

Pennsylvania to Mark Bishop's Anniversary

PHILADELPHIA—A diocesan service will be held at the Cathedral of the diocese of Pennsylvania February 3d in commemoration of the golden anniversary of the ordination to the priesthood of the Rt. Rev. Francis M. Taitt, Bishop of the diocese.

The jubilee of the Bishop's ordination to the priesthood will be held in historic St. Peter's Church, Philadelphia, one of the early Colonial churches in Pennsylvania, in which the Bishop began his ministry and was serving his diaconate when he received priest's Orders fifty years ago this year. As a fitting and enduring memorial to the Bishop, whose entire ministry has been spent in the diocese of Pennsylvania, the standing committee and the executive council have approved and commended a spontaneous movement to mark the jubilee year by the creation of a fund to be known as the Bishop's Jubilee Fund, to be added to the Episcopal Fund, and to which contributions will be received at any time during the year. Several of the parishes have already announced their intention of setting aside a special day for an offering to the Jubilee Fund.

The actual date of the Bishop's ordination to the priesthood was February 2, 1886; on that date this year, falling on Sunday, the Bishop will celebrate Holy Communion in Old St. Paul's Church, Chester, where he served as rector for nearly 37 years.

\$200,000 Bequest Given to Central New York

UTICA, N. Y.—By the will of the late Mrs. Sarah Fitch Griffin, of Utica, N. Y., filed for probate on January 22d, the diocese of Central New York is made beneficiary in the amount of \$100,000, and the fiscal corporation of the diocese beneficiary of a like sum.

Other bequests to churches and institutions, which total \$633,000 of an estate estimated at more than \$1,000,000, include \$175,000 to the Presbyterian Board of Ministerial Relief; the Church of the Pilgrims and the Spencer Memorial Presbyterian Church, both of Brooklyn, \$50,000 each. The Old Ladies' Home of Utica receives \$50,000, and the Home for Crippled Children, Brooklyn, \$25,000.

"Catholic Worker" Scorns United Front With Hearst

NEW YORK (NCJC)—In an open letter to William Randolph Hearst, replying to his recent editorial compliments to Roman Catholics on their "militant fight against Communists," the *Catholic Worker* declares that Roman Catholics will not join in any united front with Hearst against Communists.

"Catholics do not fight Communists, but Communism," the open letter declares. "Catholics do not fight Communism because they wish to support a vicious Capitalism or because Communism objects to the jingoistic Nationalism with which you fill your sorry sheets. Catholics do not subscribe to the class war which you are doing your best to advance. Nor do Catholics support the anti-peace movement you foster. In other words, Catholics are not working alongside you. So your compliments are lost.

HEARST AS BAD AS MARX

"The Catholic fight on Communism is one based on philosophies, not on economics. And by the same token your brand of Americanism, your bourgeois Capitalism, your class war, your militaristic attitude come in for the same condemnation as does the philosophy of Marx or Engels.

"Please, Mr. Hearst, Catholics have a tough enough time trying to be understood. Do not complicate the issues more. Stay on your own side of the fence."

Metropolitan of Heraclea Elected to Patriarchate

ISTANBUL—The Metropolitan of Heraclea was elected Ecumenical Patriarch January 18th. He will be known as Benjamin I.

Considerable disturbance was caused by some of those who did not favor the new Patriarch's election, and the Turkish police had to intervene to restore order.

The new Patriarch, whose baptismal name was Christodoulo, was born in Edremid in 1871. He has been successively Metropolitan of Rhodes, Philipopolis, Nicea, and Heraclea.

Epiphany Church to Sell and Move

Rector, Vestry, and Wardens of
New York Parish Agree That New
Location is Needed

NEW YORK—The decision of the rector, wardens, and vestry of Epiphany Church to sell the present church building and build a new church farther uptown hardly came as a surprise to Church people in the city. The region formerly served by the church, which is situated on Lexington avenue at 35th street, has changed within the past few years from a desirable residential section to a commercial center. The old residents have moved uptown, for the most part; and the few who remain will very likely attend the Church of the Incarnation, on Madison avenue at 35th street, which, though only two blocks away is yet still in a residential neighborhood. The Incarnation has 1,573 listed communicants; the Epiphany, which 25 years ago had 600, now numbers only 134. It is expected that the new church will be built on York avenue, at some point between 72d and 82d streets, one of the new residential sections of the city.

Meantime, the congregation, at the invitation of the Rev. Dr. Roeliff H. Brooks, rector of St. Thomas' Church, and the Rev. Frederic Swindlehurst, vicar, will worship in St. Thomas' Chapel, on East 60th street. The first services will be held in the chapel on February 9th. The rector of the Epiphany, the Rev. Dr. John W. Suter, Jr., officiating.

In a letter to the parishioners regarding the matter, Dr. Suter said:

"The size and expensiveness of the present buildings are out of proportion to the congregation. . . . Our income from the usual sources is not sufficient to carry on the ordinary work of the parish, even though our budget is less than half what it was three years ago. Supplementary income from a legacy is all but exhausted.

"Vast changes have swept over this district in recent years, and the growing demands of trade have usurped much of the land formerly given over to private residences. Large commercial structures have replaced the old houses."

Church people in other parts of the country will recall that the neighborhood of the Church of the Incarnation still remains residential largely owing to the influence of J. P. Morgan, whose library is just one block up Madison avenue, and residence only two blocks, from the Incarnation. Successful efforts have been made to keep the region a restricted zone. No such efforts have been made on Lexington avenue.

C. B. S. Service for Bishop Weller

NEW YORK—A special memorial service under the auspices of the Confraternity of the Blessed Sacrament will be held at St. Ignatius' Church, New York, February 7th at 11 A.M. in memory of Bishop Weller, who was for 22 years Superior General of the Confraternity. Bishop Ivins of Milwaukee will deliver an address.

Late King Mourned at Many Churches

**Memorial Services for George V Held
in New York, Detroit, Cleveland;
Federal Council Sends Condolences**

NEW YORK—The official service in commemoration of King George was held in the Cathedral of St. John the Divine on Tuesday, January 28th. Bishop Manning delivered the address and Sir Gerald Campbell, British Consul-General at New York was one of many representatives of governments and organizations present.

Other memorial services were held on Sunday, January 26th. At Trinity Church, the service was at noon, the rector, the Rev. Dr. Frederic S. Fleming being the speaker. Dr. John Finley was the speaker at a service held Sunday afternoon in St. Paul's Chapel, Trinity parish, under the auspices of the English-speaking Union. The vicar, the Rev. Dr. Joseph P. McComas, officiated. The Episcopal Actors Guild commemorated the King in a service at the Church of the Transfiguration, at which the rector, the Rev. Dr. Randolph Ray, spoke. Memorial services were held also at the Church of the Heavenly Rest, St. James' Church, and the Chapel of the Intercession, Trinity parish.

Historic St. Paul's Episcopal Church, in the East Chester section of Mount Vernon, will commemorate the death of the King on Sunday, February 2d, at the 11 A.M. celebration of the Holy Eucharist.

Bishop Gilbert, Suffragan of New York, will deliver the eulogy. The Rev. W. Harold Weigle, the rector, will be the celebrant. The prayers for the late King and the royal family will be read from the English Prayer Book published in 1715, long in possession of the parish. In it the prayers for the King and royal family were partly obliterated by the wardens of the church after the War of the Revolution. Words and titles were inserted following the election of the first president of the United States.

NEW YORK (NCJC)—The American section of the Universal Christian Council and the Federal Council of Churches of Christ in America, on January 21st, cabled the Archbishop of Canterbury at Lambeth their sympathy on the loss of King George V. The cable was signed by Dr. S. Parkes Cadman for the Universal Christian Council and Dr. Henry Smith Leiper for the Federal Council. The cable read:

"American Section Universal Christian Council and Federal Council of Churches of Christ in America sympathize deeply in great loss that has come to British Empire and the world through His Majesty's death."

MILWAUKEE—The Ven. William Dawson, Archdeacon of Milwaukee, eulogized George V as "the most beloved British Monarch in modern times" at a memorial service in St. Paul's Church January 26th. The officiant was the Rev. Dr. Holmes Whitmore, rector, and Bishop Ivins of

Pastoral Conference at Divinity School

BERKELEY, CALIF.—One of the year's most important events at the Church Divinity School of the Pacific took place January 20th to 23d when the 16th Interdenominational Pastoral Conference was held here.

The conference, centering around the lectures on the Earl Foundation, was conducted by the Pacific School of Religion, one of the schools with which the Church Divinity School of the Pacific has reciprocal relationships. Classes at the Church Divinity School were suspended to enable its students to attend the lectures and conferences.

Bishop Parsons of California, president of the Board of the Divinity School, conducted the quiet hour on January 21st.

Among the speakers were Arthur Holly Compton, professor of physics, University of Chicago, and winner of the Nobel Prize for physics, 1927; Prof. Carl Safford Patton, of the Pacific School of Religion; Prof. Gregory Vlastos of Queens University, Kingston, Ontario; and Dr. Joseph A. Vance, Detroit, moderator of the general assembly of the Presbyterian Church.

The round table conferences centered on four subjects: Christianity Coming to Complete Consciousness; Problems in the Life of Jesus; The Old Bible a New Book for the Preacher; Jesus, the Church, and the Ministry in Social Reconstruction. Dr. Compton gave three lectures on The Freedom of Man, and one on Science and Religion as Fundamental to Education.

Milwaukee pronounced the benediction.

DETROIT—On Tuesday, January 28th, at 11, the same hour at which similar services were being held throughout the Dominion of Canada, a memorial service for the late King was conducted in St. Paul's Cathedral, Detroit, by the Very Rev. Dr. Kirk B. O'Ferrall, dean of the Cathedral. The service followed as closely as possible along the form of the services being held in the Dominion. L. C. Hughes-Hallett, British consul, and his staff, and many British patriotic societies, joined in the service, for which music was furnished by the choirs of the Cathedral. Bishop Page of Michigan delivered the address.

CLEVELAND, OHIO—A memorial service for His Majesty, King George V, took place in Trinity Cathedral, Cleveland, on January 26th.

The Rev. Dr. Walter R. Breed gave the address, assisted by the Rev. Gerard F. Patterson, archdeacon of Ohio. The Rev. Benedict Williams, senior curate of the Cathedral, and the Rev. Wendell McGinnis, junior curate of the Cathedral, assisted in the service.

Dr. Breed took part in the memorial service for Edward VII, in Trinity Cathedral, 25 years ago.

NEW YORK—As the late King George V was head of many religions in the British Commonwealth an "all faiths memorial service" was held by the World Fellowship of Faiths January 29th in the Hotel New Yorker. Christian, Jew, Hindu, Buddhist, and Sikh speakers took part in it.

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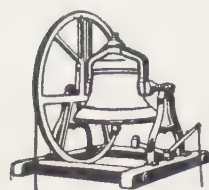
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Anglican Society Membership of 183 Includes Nine Bishops

NEW YORK—At the annual meeting of the American branch of the Anglican society held here January 15th at Trinity Chapel it was announced that the membership of the society had grown to 183, including nine bishops. Projects undertaken in the fields of liturgics, ceremonial, architecture, and the Church Kalendar by members of the society were commended.

The work of placing the literature of the society in the hands of students in theological seminaries was delegated to a committee, and Bishop Oldham of Albany was reelected as president.

W. Michigan Elects Rev. L. G. Whittemore

Continued from page 139

the self-help plan underlying the social service exchange.

At present he is chairman of the central volunteer bureau, a member of the board of the Kent County Humane Society, and of the Grand Rapids chapter of the American Red Cross, of the Rotary Club, the Torch Club, and the Ministerial Association.

In 1917 he married Helen M. Crawford; they have three children.

In the election there was first a nominating ballot which afforded opportunity to name a first and a second choice. Out of sixteen thus nominated, Fr. Whittemore received a majority of the clerical votes as first choice and also of lay votes as either first or second choice. The convention then, as provided in the canons of the diocese, endeavored to conform as strictly as possible to the Apostolic example as recorded in Acts 1: 24, 25, which was read by the president of the convention, Bishop McCormick. After saying the collect for St. Matthias' Day, the Veni Creator, and appropriate prayers, the official ballot was taken, without any speeches of any kind being made.

On this ballot the Rev. Fr. Whittemore received 15 out of a total of 24 clerical votes and 33 out of a total of 62 lay votes.

Upon motion the election was made unanimous.

In making his request and giving his canonical consent to the election, Bishop McCormick stated: "I shall assign to the Bishop Coadjutor, when elected and consecrated, the official visitation of all the aided parishes and missions; the oversight and direction of diocesan missions; and the administration of Confirmation except in such cases as may be agreed upon. I also record my purpose to tender my complete and final resignation to the House of Bishops at the General Convention of 1937, or at an earlier date, should my health require it. It will thus be evident that the coadjutorship, even if carried to its furthest extent, will continue through a period of not more than eighteen months."

It is expected that during this time the Coadjutor will take over the duties which heretofore have been performed by the Archdeacon in addition to those usually assigned to the coadjutor.

Consecration of Newark Suffragan

Dr. Ludlow Advanced to Episcopate
by Presiding Bishop; Miss Lindley
Joins in Testimonials

PATERSON, N. J.—With ceremonies attended by many Church dignitaries and several hundred laymen, the Rev. Dr. Theodore Russell Ludlow, rector of the Episcopal Church of the Holy Communion, South Orange, was consecrated as Suffragan Bishop of the diocese of Newark. The ceremonies took place at St. Paul's Church on January 26th.

The consecrator was the Most Rev. James DeWolf Perry, Bishop of Rhode Island and Presiding Bishop. The Rt. Rev. Henry Wise Hobson, Bishop of Southern Ohio and chairman of the Forward Movement Commission, delivered the sermon. Dr. Ludlow was presented to the Presiding Bishop by Bishop Washburn and the Rt. Rev. John I. B. Larned, Suffragan Bishop of Long Island. The new Bishop used a chair which belonged to Bishop White, first Presiding Bishop of the Church and chaplain of the Continental Army.

Miss Grace Lindley of New York, executive secretary of the Woman's Auxiliary of the National Council, took part in the reading of testimonials. Miss Lindley is the first woman to have taken part in such a ceremony.

Georgia Education Dept. Gives Series of Courses

SAVANNAH, GA.—Beginning Tuesday, January 7th, and extending through April 10th, courses of study for credit are being given by the department of religious education of the diocese of Georgia.

From January 7th through February 28th, on every Tuesday and Thursday evening, The Educational Program of the Parish is being presented by Miss Cecil B. Burroughs, director of religious education, St. John's Church, Savannah; and The Life of Our Lord, by the Rev. J. William Zulch, assistant rector of St. Paul's Church, Savannah.

During the week of January 27th, the Rev. John A. Wright, rector of St. Paul's Church, Augusta, is giving a non-credit course on The Sacraments of the Church.

From March 3d through April 2d, The Bible will be discussed by the Rev. Joseph Burton, rector of St. Michael and All Angels' Church, Savannah; and The Teacher by Mrs. James W. Griffith, diocesan executive secretary of the Department of Religious Education.

During Lent, February 28th to April 10th, Methods and Materials for the Junior High Department will be discussed by Mrs. T. P. Waring, director of religious education, Christ Church, Savannah.

79 Baptisms at St. Paul's, Tokyo

TOKYO—In the Chapel of St. Paul's University 79 boys were baptized and 71 confirmed during the past school year.

Dr. Kagawa Speaks Before Young People

Japanese Christian Emphasizes Need
for Practical Christianity, in Ad-
dress at Philadelphia

PHILADELPHIA—Young people to the number of 3,000 of all denominations filled the Baptist Temple to its capacity, January 22d, to hear Dr. Toyohiko Kagawa, author, social reformer, and Presbyterian minister from Japan. Dr. Kagawa spent two days in Philadelphia, and delivered four addresses each day to large audiences, under the joint auspices of the churches in the Federation of Churches.

Speaking to college students and leaders of young people on the afternoon of the 22d, Dr. Kagawa laid the failure of the first Nestorian missions in China to over-concern with doctrinal teaching and too little of practical Christianity. He contrasted the former with the practical Christianity of the monastic orders in Europe where Christian teaching was so successful. He scored that method of teaching Christian history which lays emphasis upon the controversies in the faith, and cited the amazing "loving kindness" shown by the early Christians. Our economic life, he said, is dependent on human character, while Christians now live only partly as Christians, partly robbers, partly pagan.

Speaking on What Christ Means to Me to the young people that evening Dr. Kagawa told the story of his early life in Japan. Japan is changing, he said, because of finding a new spirit through Christ. That spirit, he said, is expressing itself in five ways: greater social purity, a desire for peace, through social service, respect for labor, and personal piety. All the religions of Japan were revived by the coming of the Christians, said Dr. Kagawa. After two years spent in America some time ago Dr. Kagawa returned to Japan to resume his work of Christian conversion there, determined to change his technique. Moving from the slums he took up the cause of labor, especially that of the farmers, for he had learned that the human material of the slums were mostly former farm population. Relating the story of a child convert to Christianity who had been persecuted by her parents but refused to recant, Dr. Kagawa showed the meaning of persecution to Christian faith and closed, wishing that "you would have it in this country" to know what it means to "take Christ seriously."

Extremely low temperatures chilled the ardor of Philadelphians on the following night so that, while the audience was large and inspiring, it did not tax the capacity of the Temple. Dr. Kagawa called his subject Meditations on the Cross and spoke of the social, moral, and religious aspects of the Crucifixion. For the first of these he said, "Unless each is willing to sacrifice to society there is no welfare. Kill selfishness, egoism, then there can be a good so-

Five Evanston Churches to Join in Evensong

EVANSTON, ILL.—A service unique in the history of Evanston churches will occur at St. Luke's pro-Cathedral, Tuesday evening, February 11th, when the choirs and clergy of five leading churches join in a festival choral evensong. The service will be a feature of the fourth annual mid-west conference on Church music sponsored by Northwestern University.

The churches which are joining in the service are: First Methodist, First Baptist, First Presbyterian, First Congregational, and St. Luke's. Bishop Stewart will preach, speaking on Music and Worship. Some of the city's leading organists and choir directors will participate, including Theodore Harrison, well-known soloist. Herbert E. Hyde, organist and choir director of St. Luke's, will play the service.

It is hoped this joint festival service will become an annual affair in Evanston.

Bishop Rogers in Bermuda

CLEVELAND, OHIO—Bishop Rogers of Ohio sailed January 25th for a vacation in Bermuda.

ciety." And, "unless you change human hearts you cannot have a good society." About the religious aspect he said that few understand the social and the moral aspects of the Cross, but even fewer understand its religious aspect.

On the afternoon of the 23d Dr. Kagawa spoke to an unusual audience in Holy Trinity Church. The church was filled by about 1,200, mostly men, composed of the faculties and students of the theological seminaries in Philadelphia and eastern Pennsylvania. The question period which followed his address had to be limited. It was observed that Dr. Kagawa presents a unique example of the combination in one person of the passion for widespread personal righteousness and at the same time an equal passion for the work of the social reformer.

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WPA Aids Educational Program of N.Y. Church

NEW YORK—Grace Chapel, in the parish of Grace Church, New York, opened on January 13th an adult education program offering cultural, artistic, and vocational courses for men and women free of charge, in cooperation with the WPA.

More than twenty classes are meeting in the chapel from 9 A.M. to 10 P.M. each day.

Among the subjects being taught are arts and crafts, employing such materials as wood, leather, clay, and metal; creative composition, a preparatory course in the writing of fictional and journalistic prose; creative writing; contemporary literature; English to foreigners; speech improvement; diction; public speaking; political science and economics; foreign affairs; French and Spanish conversation; Yiddish and modern Hebrew; sketching and freehand drawing from life; commercial art; photography, professional and amateur; cartooning and book illustrating; stenography and typewriting; home making, including nursing and sewing; and grade school subjects for those who have had no public school education.

Heretofore the larger part of its activities of a recreational and educational nature have been for children and young people. The Rev. William B. Sperry is vicar.

Parish Ousts Warden and Vestry, Supports Rector

—Continued from page 139—

said that he had offered his resignation, when requested, rather than have dissension in the parish. But the large majority of his people refused to accept this action on his part. They expressed themselves as determined to have him as their rector and proceeded to go about it according to canonical requirements.

The resolution passed by the parish meeting is of such interest that it is herewith given in full:

"Whereas the Vestry of Christ Church, Riverdale, without consulting with the Parish, notified the Rev. Raymond E. Brook that his temporal and spiritual leadership were no longer acceptable to the vestry; and

"Whereas in subsequent meetings, the vestry repeatedly demanded and finally obtained Mr. Brock's resignation; and

"Whereas it is a fact that a substantial majority of the members of this parish are strongly in favor of retaining Mr. Brock's services, which fact has just been proven by the election of a new warden, together with four new vestrymen, friends of Mr. Brock; and

"Whereas Canon 58 of the Constitution and Canons of this Church, Section II, states that: 'the vestry shall be agents and legal representatives of the parish in all matters concerning its corporate property and the relations of the parish to its clergy,' which Canon clearly provides that any vestry, as agent, is bound to carry out the will of a majority of the parish as expressed in its annual meeting;

"Be it therefore resolved, That this annual meeting herewith notifies the vestry that it has not been truly representative of the will of the majority in respect to Mr. Brock's leadership, and that the vestry are, therefore, morally bound, and are hereby instructed as its agent, immediately to recall Mr. Brock as rector of this parish, and that Mr. Brock be requested to withdraw his resignation."

Ohio U. Trustees Authorize ROTC

Clergymen, Students, and Citizens
Denied Hearing at Meeting of
Board; Over 1,000 Object

ATHENS, OHIO—Protests against the establishment of a voluntary ROTC unit at Ohio University were not allowed to be presented before the board of trustees as the board January 18th voted to authorize the establishment of the unit.

Representatives of students and citizens had applied for permission to be heard. The Rev. Lloyd W. Clarke, student pastor, and rector of the Church of the Good Shepherd here, was among those who waited on the board.

They had in their hands petitions, letters, and telegrams of protest representing more than 1,000 students, faculty members, local and state citizens.

The administration of the university announced January 6th without any previous warning that arrangements had been made to bring the ROTC unit here in September, 1936.

A strong resolution of protest was immediately made and published by five clergymen and one religious worker. Many individuals and organizations combined to work for a reconsideration, with the result that the special meeting of the trustees was called.

Sherwood Eddy addressed a group of about 700 students, faculty members, and townspeople on this subject the afternoon of January 17th, at Memorial Auditorium on the campus, under the auspices of the Interchurch Student Council.

After describing the twofold trend of the world toward war and Fascism, he pointed to the move to bring the ROTC to Ohio University as an unconscious falling in line with the trend.

The *Green and White*, student newspaper, January 17th published the result of a poll taken among 71 members of the faculty, showing 33 opposing ROTC, 19 favoring it, and 19 declining to vote. The poll was secret, but several faculty members allowed their names to be made public.

Soon after the first announcement of the coming of the ROTC three Athens clergymen, including the Rev. Mr. Clarke, notified all their colleagues in Ohio of what had happened. About 140 replies were received by January 18th, all but a few of which protested the action of the administration.

Mr. Clarke received from Episcopal Church clergy 20 replies, all but four of them being opposed to the ROTC.

Those who regard the effort to bring the ROTC to Ohio University, which has done without it for 130 years, as one instance of the steady increase in national armaments, will continue to petition the administration and board of trustees for a reconsideration when they meet in June.

Organizations on the university campus have combined into a Federation for Peace to continue their efforts toward this end.

Plans Laid for 1937 General Convention

Committee and Preliminary Plans
Announced by John J. Rowe at
S. Ohio Diocesan Convention

CINCINNATI—John R. Rowe, president of a Cincinnati trust company, announced at the Southern Ohio diocesan convention, which met here January 22d, preliminary plans for the 1937 General Convention, which is to be held in Cincinnati.

Mr. Rowe announced that the executive committee of the General Convention of 1937 would consist of the following:

The Rev. Dr. David R. Covell, secretary; Miss Elizabeth Matthews and Miss Mary E. Johnston of Glendale; Mrs. Stanley M. Rowe of Cincinnati; the Rev. Dr. Frank H. Nelson of Christ Church, Cincinnati; the Rev. Dr. Gilbert P. Symons, canon to the ordinary; the Rev. Smythe H. Lindsay, editor of the *Messenger*; President Raymond Walters of the University of Cincinnati; Stanley W. Allen and Ralph F. Rogan of Glendale; and Walter A. Draper, Paul Esselborne, Charles J. Livingood, Charles P. Taft, Morison R. Waite, and Clifford R. Wright of Cincinnati. The Rt. Rev. Henry W. Hobson, D.D., Bishop of Southern Ohio, is ex-officio a member. Mr. Rowe is chairman.

This executive committee was appointed by a large General Convention committee, the personnel of which is as follows:

The Rev. Messrs. Frank H. Nelson, rector of Christ Church, Cincinnati; J. H. Lynch, rector of the Church of Our Saviour, Mt. Auburn; G. C. Dunlop, rector of the Church of the Advent, Cincinnati; Robert S. Lambert, rector of Calvary Church, Clifton; David R. Covell, secretary of the diocese; Gilbert P. Symons, canon to the ordinary of Southern Ohio; E. L. Haines, rector of Christ Church, Glendale; E. F. Chauncey, rector of Trinity Church, Columbus; Phil Porter, rector of Christ Church, Dayton; and H. N. Hyde, rector of All Saints' Church, Portsmouth.

Lay members: Church of the Advent, Cincinnati, Dr. M. H. Urner, Miss Susie Tuite, Mrs. Stanley M. Rowe, and Paul Esselborne; All Saints' Church, Terrace Park, C. R. Hebble; Ascension Church, Wyoming, West Shell; Calvary Church, Clifton, Walter A. Draper, Mrs. Harley J. Morrison, Morison R. Waite, and Raymond Walters; Christ Church, Cincinnati, Charles P. Taft, II, Charles J. Livingood, Miss Catherine Morrison, Mrs. Frances S. Wyman, Miss Judith B. Colston, Clifford R. Wright, John J. Rowe, Mrs. S. L. Moyer, Henry Bentley, C. M. Bookman, Herbert G. French, W. S. LaRue, and Charles S. Faxon; Grace Church, Avondale, Stuart R. Miller; Grace Church, College Hill, Frank K. Bowman; Holy Trinity Church, Hartwell, Earl DeCamp; Holy Trinity, Madisonville, Mrs. George B. Sawyer; Church of the Nativity, Cincinnati, Lawrence Bradford; Church of Our Saviour, Cincinnati, Edward H. Strong, Mrs. Thomas G. Wright, and Edwin F. Pierle; Church of the Redeemer, Cincinnati, W. H. Tateman; Church of the Resurrection, Cincinnati, James S. Drury; St. Luke's Church, Cincinnati, Mrs. Mark Mitchell; St. Paul's Cathedral, Cincinnati, C. C. Murray; St. Philip's, Cincinnati, J. J. Becker; St. Stephen's Church, Cincinnati, E. D. Woellner; St. Thomas' Church, Cincinnati, Charles A. Meyers; St. Andrew's Church, Cincinnati, George W. Hays; St. James' Church, Cincinnati, C. W. Burrage; St. Mark's Church, Cincinnati, Miss Flora Porter; St. Matthew's Church, Cincinnati, Samuel Miller; St. Simon's Church, Cincinnati, Mrs. Susie Titts; St. Paul's Church, Columbus, F. O. Schoedinger; Trinity Church, Columbus, Karl Burr; Christ Church, Dayton, R. D. Patterson; St. Paul's Church, Dayton, R. K. Landis; Trinity Church, Hamilton, Walter S. Rowe; Ascension Church, Middletown, Charles R. Hook; Christ Church, Springfield, Ralph W. Hollenbeck.

Bishop Maxon to Conduct Pre-Lenten Conferences

RALEIGH, N. C.—Bishop Maxon of Tennessee is to conduct pre-Lenten conferences on the Forward Movement February 1st to 4th at Hotel Wilrik, Sanford.

The conference for laymen will be held February 1st and 2d, opening with a dinner at 6 P.M. the first day, and with preparation for Holy Communion by Bishop Penick of North Carolina at 8:30 P.M.

The clergy conference will be held February 3d and 4th.

Bishop Matthews Marks 21st Anniversary of Consecration

TRENTON, N. J.—In celebration of the 21st anniversary of the consecration of the Rt. Rev. Paul Matthews as Bishop of New Jersey a special service was held on January 25th in the crypt of the new Trinity Cathedral.

Bishop Matthews was the celebrant at the Holy Eucharist, assisted by the Cathedral clergy. The Very Rev. Benjamin D. Dagwell, Bishop-elect of Oregon, and a close friend of Bishop Matthews, by whom he will be consecrated Bishop on February 12th, at Portland, preached.

Following the service, members of the Cathedral foundation, the Cathedral chapter, clergy of the diocese, and a few friends were guests of Bishop Matthews at an informal buffet luncheon in the synod hall.

Canadian Bishop to Visit New York Church in February

NEW YORK—The Rt. Rev. Dr. Rocksborough R. Smith, Bishop of Algoma, is visiting the Church of St. Mary the Virgin during the first two weeks of February. He will pontificate on several occasions. In connection with his visit, he will conduct a quiet afternoon for men and older boys on February 8th.

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Associate Editor

February, 1936 Vol. XXXIX, No. 2

Editorial Comment

Lent—"Fish Days"—Church and State—
High Mass and Late Communion—The
Lambeth Conference—Housing—Ordination
Examinations.

An Attempt at Reform Within the Russian
Church. Nicolas Zernov

Jeremy Taylor and the Vision of God. Victor
Lyle Dowdell

The Doctrine of Christ to Chalcedon, Conclusion.
W. Norman Pittenger

Peter Damiani: Reformer and Flagellant.
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Detroit Cathedral Marks Centennial of Michigan

Many Patriotic Groups Join in Service
Observing State's 100th Year

DETROIT—Commemorating 100 years of the history of the state of Michigan, a service was held in St. Paul's Cathedral, Detroit, on the evening of January 26th. The service was conducted by the Very Rev. Dr. Kirk B. O'Ferrall, dean of the Cathedral, and music was furnished by the 125 members of the adult choristers, under the direction of Francis A. Mackay. An address appropriate to the occasion was delivered by Orla B. Taylor, official historiographer of the Michigan Historical Society.

Among the patriotic organizations which participated in the service were the Sons and Daughters of the American Revolution, the Dames of the Loyal Legion, the Michigan and Detroit Historical Societies, the Boy and Girl Scouts, the Colonial Dames, the United Daughters of the Confederacy, the Society of Mayflower Descendants, the Daughters of Founders and Patriots of America, the Historic Memorials Society, the Military Order of the Loyal Legion of the United States, the Naval and Military Order of the Spanish-American War, the Boys and Girls of the American Revolution, and the Society of Colonial Wars.

Dr. James Heads Connecticut Forward Movement Committee

NEW HAVEN, CONN.—The Rev. Dr. Fleming James of the Berkeley Divinity School is chairman of the Forward Movement committee of the diocese of Connecticut. Other members are the Rev. Messrs. Samuel A. Budde of Waterbury, Francis J. M. Cotter of Sharon, Howard Frederick Dunn of Windsor, Robert S. Flockhart of New Haven, Delmar S. Markle of Bridgeport, Frank S. Morehouse of New London, Samuel Sutcliffe of New Britain, and the Ven. Sidney W. Wallace of Portland.

Bishop Creighton, Miss Nund Address Long Island W. A.

RICHMOND HILL, L. I., N. Y.—The annual business meeting of the Woman's Auxiliary to the National Council of the diocese of Long Island, was held on Thursday, January 9, 1936, at the Church of the Resurrection, Richmond Hill. Bishop Creighton gave an address on Domestic Missions. This was followed by an interesting and enlightening address by Miss Christine Nund on Social Service in Japan.

About 250 women were present, in spite of stormy weather.

Council to Meet February 11th

NEW YORK—The National Council's annual meeting, at which the 1936 budget must be adopted, takes place February 11th to 13th in New York City. The national executive board of the Woman's Auxiliary meets February 7th to 10th.

Observe 39th Year of Galilee Mission

Many Leaders in Church and Social
Service Work Join in Celebrating
Relief Center's Anniversary

PHILADELPHIA—Prominent leaders in public relief work, officials of a score or more of the city relief and welfare organizations in addition to clergy and laymen of the Church participated in the 39th annual anniversary ceremonies of the Galilee Mission, which began on January 25th a three-day commemoration of the foundation of this widely known rescue work for men and boys conducted under the auspices of the Church.

The anniversary in a large measure took the form of a tribute to George W. Wilkins, executive director of Galilee Mission, who in addition to his long service at the head of Galilee has been one of the most active leaders in public relief in Philadelphia. When the city shelter for the homeless was started a few years ago, largely through the initiative of Mr. Wilkins the responsibility of organizing and managing that relief center was entrusted to the head of the Galilee Mission, and he is still in charge of all the details of its care for the thousands who are still being housed and fed at the shelter.

Speakers included the Rev. N. Herbert Caley, rector of St. Alban's Church, Roxborough; the Rev. Louis W. Pitt, rector of St. Mary's Church, Ardmore; the Rev. John Craig Roak, rector of Old Swedes' Church, and the Rev. Dr. Charles E. Tuke, rector of St. John's Church, Lansdowne.

On the 26th, former Mayor Harry A. Mackey and heads of various public relief agencies were among the speakers. Among others participating were a number of men who, in years past, came into Galilee Mission as so-called "down and outs" and who are now holding prominent positions in various parts of the United States.

Monday night was observed as "Bishop's Night" when Bishop Taitt of Pennsylvania and clergy members of the board of directors made addresses. Clergy who spoke are the Rev. Dr. C. Herbert Reese, rector of St. Matthew's Church; the Rev. Dr. Louis C. Washburn, rector of Old Christ Church, and the Rev. Dr. George H. Toop, rector of Holy Apostles'.

Since the federal government issued orders that no new men were to be admitted to the shelter for the homeless after September 20th, last, Mr. Wilkins has been caring for those barred from admission to the shelter at the Galilee Mission to the limit of the latter's facilities.

During the year 1935 the Galilee Mission supplied lodgings for 72,707 men; served 135,248 meals, and secured employment for 532 persons. In addition to doing a rescue work among men there is a Sunday school for children in the district around the Mission with an enrolment of 325, comprising American as well as foreign-born children, the latter representing more than a dozen racial groups.

Maryland Convention
Rejects Budget Cut

Plea of Dr. Fenn That 10 Per Cent
Reduction be Vetoed Unanimously
Supported

BALTIMORE, Md.—A proposed cut of 10 per cent in the budget of the diocese of Maryland was rejected when the Rev. Dr. Don Frank Fenn, chairman of the field department, presented it to the diocesan convention held in the Cathedral of the Incarnation, Baltimore, on January 22d.

Dr. Fenn presented each item in a very forceful manner and made a plea that the convention should reject the proposed budget and adopt the needed budget of \$80,480, which was unanimously supported, and assurance was given that the amount needed would be raised.

The convention was preceded by the annual dinner in the Southern Hotel, Baltimore, on the evening of the 21st, at which the Rev. Dr. ZeBarney T. Phillips, rector of the Church of the Epiphany, Washington, was the leading speaker. James A. Latane, chairman of the dinner committee, called on Bishop Helfenstein of Maryland, and Bishop Fiske of Central New York, to make brief speeches. About 500 were present.

The Bishop announced 1,470 confirmations during 1935, a smaller number than in previous years. But the Bishop felt that "in Maryland, as elsewhere, the decreasing birth rate is making itself evident in the number being presented for confirmation." He also added that it was the duty of the clergy to "search out and present" candidates.

The Rev. Drs. Don Frank Fenn, Benjamin B. Lovett, Noble C. Powell; the Rev. Roger A. Walke; and Messrs. Henry D. Harlan, Herbert M. Brune, Joseph S. Ames, and Blanchard Randall were elected members of the standing committee.

Berkeley Gets \$10,000 Bequest

NEW HAVEN, CONN.—The Berkeley Divinity School received January 21st the sum of \$10,000 under the will of the late Dr. Storrs Ozias Seymour.

A member of a distinguished Connecticut pioneer family, Dr. Seymour devoted his long ministry almost entirely to Connecticut. He attended Berkeley from 1859 to 1861, after receiving his Bachelor's and his Master's degree from Yale University. For many years he was rector of St. Michael's Church, Litchfield, his birthplace. Origen S. Seymour, the present chancellor of the diocese of Connecticut, is a grand-nephew.

The Very Rev. Dr. William P. Ladd, dean of Berkeley, commenting upon this bequest said:

"Berkeley Divinity School was perhaps closest to him of all his many interests. He would have rejoiced to learn of the recent decision of the Berkeley trustees against the proposal to move the school out of the state; and it is gratifying to know that his gift will be used to strengthen the school in New Haven where it is affiliated with Yale."

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Dr. Block Speaks on Forward Movement

Delegates to Indianapolis Convention Defy 18 Below Zero Weather to Hear St. Louis Clergyman

INDIANAPOLIS, IND.—In spite of an outside temperature of 18 below zero, the coldest for Indianapolis in the past 17 years, 197 Church people from all parts of the diocese gathered to hear the Rev. Dr. Karl Block of St. Louis speak on the Forward Movement at the 99th annual convention of the diocese of Indianapolis, held here January 22d and 23d.

In spite of blizzard and almost impassable roads, there were only two less delegates than in the previous year.

The standing committee and trustees were reelected. The Rev. C. R. Moody takes the place of the Rev. J. C. Black on the Diocesan Council. The Rev. W. Burrows was elected secretary of the diocese and Henry W. Buttolph as treasurer.

The convention corporate Communion was held in St. Paul's Church on the morning of the 23d with the Bishop as celebrant, the Rev. G. G. Burbanck as epistoler and the Rev. Dr. Lewis Brown as gospeller.

The House of Churchwomen of the diocese met at the same time as the convention. The president of the House is Mrs. R. Hartley Sherwood and the secretary Mrs. Ernest Steeg. Delegates to the provincial meeting of the Woman's Auxiliary are: Mrs. R. H. Sherwood, Mrs. J. F. Morrison, Mrs. John E. Hollett, Mrs. W. F. Mullen, and Mrs. Overton Sacksteder.

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ANNOUNCEMENTS

Died

ORR—DR. WILLIAM PAYNTER ORR, Jr., senior warden of St. Peter's Church, Lewes, Del., entered into rest at his home here January 9, 1936, following an illness of several months from heart trouble. He was a devoted Churchman and served as senior warden of this parish for almost fifty years. He is survived by his wife, one daughter, and two sons. The funeral was held Saturday afternoon, January 11th, in St. Peter's Church, the Bishop of the diocese, the Rt. Rev. Philip Cook, officiating.

Memorials

GEORGE COOLIDGE HUNTING, BISHOP
In loving memory of GEORGE COOLIDGE HUNTING, Bishop of Nevada. Entered into Paradise February 6, 1924.

"Multiply, we beseech Thee, to those who sleep in Jesus, the manifold blessings of Thy love."

G. J. D. PETERS, PRIEST

In loving memory of G. J. D. PETERS, priest, January 31, 1927.

"When the shore is won at last
Who will count the billows past?"

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Passion Sunday. Saturday to Monday, March 28th to 30th. The Rev. Leicester C. Lewis, Ph.D., St. Martin's-in-the-Field, Chestnut Hill, Philadelphia, Pa.

RETREATS FOR WOMEN:

For Professional Women. Lincoln's Birthday. Tuesday to Thursday, February 11th to 13th. The Rev. C. R. Feilding, St. Mary's Church, West New Brighton, Staten Island, New York.

For College Students. Second Sunday in Lent. Saturday to Monday, March 7th to 9th. The Rev. William H. Dunphy, St. Mary's School, Peekskill, N. Y.

For Associates C. S. M., and other women. Third Sunday in Lent, Saturday, March 14th to Monday, March 16th. Conductor, the Rev. Karl Tiedemann, O.H.C.

Passion Week. Thursday, April 2d to Saturday, April 4th. Conductor, the Rev. William Pitt McCune, St. Ignatius' Church, New York.

Saturday to Monday, April 25th to 27th. The Rev. Granville Mercer Williams, S.S.J.E., S.T.D., Church of St. Mary the Virgin, New York City.

The week-end retreats will begin at 5 o'clock on Saturday afternoon and end with breakfast on Monday morning. Fee, \$3.00. One suite with private bath, \$5.00. Write or telephone the SISTER SUPERIOR.

† Necrology †

"May they rest in peace, and may
light perpetual shine upon them."

NEILSON POE CAREY, PRIEST

BOSTON—The Rev. Neilson Poe Carey, formerly rector of St. John's Church, Beverly Farms, died suddenly January 17th at Beverly Farms where he had made his home since retiring from active duty on account of impaired health. The Rev. Mr. Carey was a graduate of Johns Hopkins University, class of 1891, and of the General Theological Seminary, class of 1897. He was unmarried. He was formerly assistant in Grace Church, New York; rector of Christ Church, Norwich, Conn.; and assistant in St. James' Church, New York City. He came to Beverly Farms in 1914. Funeral services were held on January 19th.

EDWARD S. DROWN, PRIEST

CAMBRIDGE, MASS.—The Rev. Dr. Edward Staples Drown, who retired six years ago as professor of Theology at the Episcopal Theological School here, died January 14th. He had recently suffered a heart attack. His age was 74.

He joined the theological school faculty in 1889. He was the author of several religious works.

For more than forty years Dr. Drown was a member of the faculty of the Episcopal Theological School. Born at New Haven, Conn., on December 21, 1861, he was a son of Edward Livingston Drown and Rebecca Staples Drown.

He received the degree of Bachelor of Arts from Harvard College in 1884, the degree of Bachelor of Sacred Theology from the Episcopal Theological School in 1889, and the degree of Doctor of Divinity from Trinity College in 1904. In 1889 he began his work as an instructor at the Episcopal Theological School.

He was ordained deacon in 1889 and priest in 1890 by Bishop Paddock. After serving as an instructor in systematic divinity at the theological school he became an assistant professor and later a professor in that subject.

He was the author of *The Apostles' Creed Today*, *God's Responsibility for the War*, *The Creative Christ*, and *Religion or God?* He was a fellow of the American Academy of Arts and Sciences and a member of the Harvard Club of Boston.

MRS. IRVING C. BAXTER

ST. HELENA, CALIF.—On January 6th Bishop Porter officiated at the funeral of Mrs. Irving C. Baxter, who died on January 3d at her home in St. Helena. The funeral was held in the chapel in St. Helena where the Rev. Irving C. Baxter was for many years vicar.

Mrs. Baxter was born in Schellsburg, Pa. She was long president of the Woman's Auxiliary of the diocese of Sacramento, and at one time was president of the Woman's Auxiliary of the province of the

Pacific. She had been a delegate to General Convention since 1922.

The clergy of the diocese served as a choir at the funeral service.

JOSIAH S. MAXCY

GARDINER, ME.—Josiah S. Maxcy, a devoted member of historic Christ Church, died January 19th at his home, 55 Pleasant street, aged 81 years, following an active career in New England business affairs.

He was born in this city September 13, 1854, son of Josiah and Eliza J. Crane Maxcy and was educated in the Gardiner schools. In 1882, he married Louise Allen at Providence; and he is survived by three children, Mrs. Helen Bates, Robert F., and Josiah R. Maxcy. He became a pioneer in the development and operation of water works and at one time was manager of a dozen water systems. His connections included the treasurership and general managership of the Maine Water Co.

For over 25 years, he was president of the Gardiner Savings Institution, and he has also been president of the Maine Trust & Banking Co., chairman of the trustees of Gardiner Real Estate Association, president of Kennebec Central Railroad, president of Gardiner General Hospital, president of the Squirrel Island Village Association, and vice-president of the Maine Historical Society. From 1897 to 1899, he served in the State Legislature. Mr. Maxcy was on the board of trustees of Hebron Academy, was a 32d degree Mason and a member of the Sons of the American Revolution.

IRA ROLLAND TABOR

DAVENPORT, IOWA—Ira Rolland Tabor died suddenly at his home in Davenport, January 12th, at the age of 71 years. Mr. Tabor was for 42 years a vestryman of Trinity Parish, Davenport, and for the past six years one of the wardens.

He was for many years a member of the standing committee of the diocese of Iowa, a trustee of Griswold College, St. Katharine's School, and St. Luke's Hospital in Davenport. For the past four years he had been president of the trustees of the Iowa Episcopate Fund.

Mr. Tabor was a deputy to the last General Convention and served as a member of the Committee on Canons.

The funeral was held in Trinity Cathedral, January 15th, the Very Rev. R. F. Philbrook, dean of the Cathedral, officiating at the Burial Office and celebrating the choral requiem Eucharist, Bishop Longley of Iowa presiding and officiating at the absolution of the body. Burial was in Oakdale Cemetery, Davenport.

New York W. A. Hears Missionary

NEW YORK—Miss Lillian Tift, United Thank Offering missionary from Fort Yukon, Alaska, addressed the New York diocesan branch of the Woman's Auxiliary at the regular monthly meeting, held in St. Bartholomew's Community House January 7th. Miss Tift gave an interesting account of her work in Alaska. There was a large attendance at the meeting, at which Mrs. J. Ralph Jacoby, president, presided.

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